

Εὐασμος Βασιλικὸς
Στέφανος Ὁριαμβικὸς

16

OVATIO REGALIS

Sive

CORONA TRIUMPHANS

i. e.

The Royal Solemnity

OR,

*Lib. T. Barlow of
Duno Author*

The Crown Triumphant

A Sermon preached on the most solemn, Joyful, and Triumphant day of the Kings Majesties Coronation, April 23^d. 1661. at T. G. in the County of Gloucester by W. A. Minister there, &c.

Psalm. 21. 1. 2, 3. ver.

The King shall joy in thy strength O Lord: And in thy Salvation how greatly shall he rejoyce! Thou hast given him his hearts desire, and hast not withholden the request of his lips: For thou preventest him with the blessings of thy goodness: Thou settest a Crown of pure gold upon his head &c:

Βασιλεὺς χρυσῷ καὶ λίθοις ἰσχυρὰς συνθήσεται καὶ περικύβητος χρυσοῦ καὶ σαράνω, οἱ χειροὶ αὐτοῦ καὶ χειρὶν
ὅτι τῆς κεφαλῆς συμβολικῶς ἐπιτερόμενος, ἀνελήθεσαν κεφαλῇ κοσμήμενος, Κυρίῳ. & Clem.
Alx. padig. lib. 2 cap. 8.

QVATTO REOATS

COLEMAN'S

1875



TO THE
Sacred Majesty of his most Gracious Sovereign Lord, CHARLES by the Grace of God, of England, Scotland, France and Ireland, King, Defender of the Faith, &c.

His most humble and faithful Subject. *W. A.* doth in all Humility, Submission, and awful Regard, present, and commend himselfe and his obedience, Duty, Service, and Loyal affection: Together with this unworthy work of his: And wisheth all increase of Grace, Peace, and Happines in this world, and at last a Crown of everlasting life and Glory in the world and life to come.



Of Gracious and dread Sovereign, May it please your most Sacred Majesty Graciously to accept of this poor and unworthy Mite, which I have presumed to present and offer among other richer and greater oblations cast into the Treasury of the Lords house by worthy persons, far excelling me a poor and obscure man in dignity and ability: And the which at this time, though somewhat unseasonably, or as a thing out of date, yet as soon as I was able to commit it unto the press, I have presumed to present and dedicate unto your sacred Majesty, in confidence of your Majestyes Gracious acceptation thereof according to your sacred Majestyes incomparable Grace, and goodness, and unparalleld clemency, and lenity, wherein your Majesty doth represent the most High God himself, the King of Kings: and most eminently and evidently shine like the Sun unto the world, to the general good, comfort and encouragement in goodness, of all your good and loyal Subjects. And with the which incorruptible princely

Divine and Christian Graces : God hath adorned your Royal heart more Gloriously than your Royal head with a corruptible Crown of gold. By the which I have been more encouraged and induced to present and offer unto your most Gracious Majesty this unworthy Treatise.

1. First, to testifie my most humble duty unto your Royal Majesty, as my dread Sovereign Lord and King, unto whom, in this respect I owe all (as I may usurpe the words of St. Hierom to his worthy friend Sophronius) Et quæ possum, & quæ non possum, Both as well those things which I am not able, as those things which I am able to perform. As likewise in testimony of my loyal affection, allegiance and service unto your Sacred Majesty, which I formerly bare also unto your Majesties Royal Father of most blessed memory, unto whom I sometime was a poor and unworthy servitor unto my power in his wars, and constant and faithful unto him and his just cause, in loyalty and affection unto his death.

2. Secondly, because this Treatise doth more properly and peculiarly concern your Sacred Majesty, than any other : the principal Subject and argument thereof being your Majesties Royal Crown and Dignity ; And therefore it doth in this respect, claim a more especial and proper interest or right in your Majesties favour, and property in your Majesties royal person ; and in regard thereof I do but tender unto your Majesty what is properly your own.

3. Because this Treatise may serve as it were a mirror wherein your sacred Majesty may, if you please, behold a reflection of your own estate and condition ; not onely in your Majesties past-sufferings and present enioyments, but also of that Royal prerogative, jurisdiction, and authority, wherewith God hath invested your Sacred person, by virtue of your Kingly Crown and Dignity. And the which you may justly challenge unto your selfe, both by Divine and Humane right as Gods immediate Vicegerent on earth in your Majesties Kingdoms and Dominions ; and according to your Royal Titles and without prejudice unto any. As likewise your Subjects of all degrees and qualities may behold their duties herein, which they owe unto your Sacred Majesty, and unto Almighty God for you, or in your behalf. Wherefore I most humbly beseech your Gracious Majesty

The Epistle Dedicatory.

Majesty to accept thereof, according to your accustomed Royal Grace and clemency, and Christian piety, and charity. If I had any thing more worthy of so great a dignity, I would have more willingly presented it unto your Majesty. But now I may conclude with the like manner of saying, as sometime that poor Grecian, (as Macrobius reports) used to that Great Emperor Augustus Cæsar in the like case, saying *Μὴ ἔγωγε τὴν τιμὴν αὐτοῦ Σεβαστῆρος, ἀλλὰ τὴν ἐξουσίαν αὐτοῦ ἱδρύω*. Not according to the greatness of your Majesties estate and dignity (most Mighty and Sacred Prince) but of my want and disability, have I presented this poor Mite unto your most Gracious Majesties Royal hand. If I had anything better, or more worthy, I would have offered it unto your Majesty. God Almighty, who hath most Graciously and wonderfully preserved, and restored your Sacred Majesty unto your Royal Crown and Throne, Bless, prosper, and preserve your most Sacred Majesty therein; and Crown you with all Honor, Grace, Peace, and Happiness in this world, and with a long, good and blessed life and Reign; to his Glory, the advancement and enlargement of the Kingdom, Church, and Gospel of his Son Iesus Christ; the good, peace and prosperity of the people committed to your charge, and your Majesties own both temporal and eternal peace, happiness and glory, that at last when you shall cease to wear a corruptible Crown of Gold, the Lord may give you an incorruptible crown of Glory, and you may live and Raigⁿ with him for ever in his Heavenly Kingdom; Which shall be the continual vote and prayer of him who will ever remain

Your Majesties most Humble and

Loyal Subject

WILLIAM AYLEWAY.

In Augustissimam & Lætissimam Regiæ Majestatis Coronationis Diem, Epigramma.

HÆc est leta dies, Cæloque exorta sereno,
Quæ lucem nobis, lætitiâque dedit.
Hæc est festa dies, qua gaudia nostra Triumphant,
Dum tu, Rex noster Carole, lætus ovas.
Hæc est fausta dies quæ gaudia nostra Coronat,
Ornat dum Regis pulchra Corona caput.
Hæc est alma dies, & magnæ conscia lucis,
Qua geminus nostro Phæbus in orbe micat;
Unus ab Eoo, qui & totum illuminat orbem
Lumine & illustrans hanc meliore diem :
Alter ab occasu (dictum mirabile) solo
Lumine & hoc nostro fulget in orbe suo.
Carole nempe tua gemmis radiante Corona,
(O Rex Magne) tuo, Sol ut, in orbe micat.
Mæsta diu jacuit privata Britannia Luce,
Noctis ut invidia, lumine terra suo.
Donec felici reditu, vultuque Sereno
Has tristes nebulas, Phæbus ut ipse fugas:
Semper ut illustres tu nostras sic precor oras,
Sitque tui occasus serus ad Antipodes.
Et nunc vos populi, tam corde ac voce faventes,
Faustis cum votis hunc celebrate Diem :
Prosper ut is semper redeat, lætusque quotannis,
Et Regi, & nobis gaudia magna ferat.

GULIELMUS AYLEWAY.

The former verses in effect, Englished upon the most Solemne and joyfull
day of the Kings Majesties Coronation, an Epigram.

THis is the joyfull day indeed, which sprung from sky most clear,
With light and gladness both our eyes and hearts doth sweetly cheer,
This is the Solemn day wherein our joys triumphant ring,
Whilst with great Glory, and great Ioy, triumphant is our King;
This is the happy day which doth crown our joys manifold,
Whilst that our Kings-head doth adorn a Crown of purest gold;
This is the fair Glorious day, partaker of great Light,
In which within our world doth shine, a twofold Sun most bright:
One from the *East*, which the whole world enlighten doth likewise;
And on this day with better light unto us did arise;
The other from the *West* (which is a wondrous thing to say)
And onely doth, in this our world, his brightest beams display.
Who this Sun is, his golden rays will easily define,
It's *Charles* our King, who like the Sun in his own Orb doth shine.
The *Brittish* world lay long time sad, deprived of its light,
As when nights envy from the earth, doth hide it out of sight:
Until by his happy return, and countenance full bright,
Like to the Sun he did expel these sad mists of the night.
Oh! that he ever might our coasts enlighten, or his fate,
To set at the Antipodes from us, may be full late.
And now with heart as well as voice, O people favour ye
With happy votes, to celebrate this days Solemnity:
That blest, and joyfull still yearly it may return, and bring
With it great joys unto us all, but chiefly to our King.

WIL. ALLEWAT.

De Rege Carolo Coronato (Anagramma)

CAROLVS Rex Coronatus.
O Lux Sacra! ut ornes Cor.

Ecce Coronatus nunc est Rex Carolus, ornat
Et splendore suum pulchra Corona caput:
O Lux Sacra Deus! tu utinam sic spiritus ornes
Ipse tui sacra, cor quoque, luce suum:
Hac ut mortali tandem cessante Corona,
Æternam Lucis Rex diadema gerat.

The same in effect, Englished.

LO Charles our King now Crowned is, a Crown of purest Gold
His Royal head doth so adorn, it's comely to behold.
O God thou Sacred Light! that thou wouldst with the Holy Light
Of thy good Spirit, his heart adorn, most Glorious in thy sight,
That when at length he shall quite cease this mortal Crown to bear,
He may a lasting Crown of Light for ever with thee wear.

WIL. ATLEWAT.

SERMON

Preached on the most

Ioyful, Solemn, and Triumphant

day of the Kings Majesties

CORONATION.

2 Kings. CHAP. II. Ver. XII.

And he brought forth the Kings Sonne, and put the Crown upon him, and gave him the Testimony, and they made him King, and anointed him; and they clapt their hands and said, God save the King.

THis day (Beloved) is honoured, or as it were, even Crowned, with the greatelt, and most glorious Solemnity, which either this Nation hath for many years seen, or enjoyed, or can enjoy; or even the present condition of this world, or earth, and mortality is capable of: viz. The Royal Coronation of our Sovereign Lord the Kings most excellent Majesty; By the which his most happy restoration unto his Royal Crown, and dignity, is as it were accomplished, or perfected; and our joy, and happines thereby
B augmented

Isai. 51, 52.
 Chapters.

augmented, in the enjoyment also of the fulness of our deliverance, from that deluge, as it were, of mischiefs, and miseries, wherewith this Land was overflowed and oppressed; To wit, Those civil, but indeed most uncivil, and unchristian dissensions, those uncharitable divisions, that *Chaos* as it were of confusions, that burden of oppressions, under which these Kingdoms and Nations lay so long time groaning, waiting with hope and patience for this blessed and joyful time of their deliverance. And on the other side the happy restitution unto the people of this Land, of those ancient benefits of peace, unity, concord, consent, and liberty, which they formerly enjoyed under the blessed and prosperous Reignes and Governments of his Majesties Royal Ancestors of most glorious and blessed memory, insomuch that now our Land, as the Prophet sometime said of *Zion*, or *Hierusalem*, may awake, and stand up, which of late years hath drunk at the hand of the Lord the cup of his fury, and the dreggs of the cup of trembling, and wrung them out, or drank them to the full. And had none to guide her of all the sons which she brought forth, neither any to take her by the hand, or to help her, among all the sons that she brought up. But desolation, destruction, and the sword came on her, and none hath been sorry for her, neither hath there been any to comfort her. Her sons have fainted, and lain slain at the head of all the streets, as a wild Bull in a net, and bin full of the fury of the Lord, and the rebuke of her God. But now the Lord her God, that pleadeth the cause of his people, hath taken out of her hand the cup of trembling, and the dregs of the cup of his fury, that as we pray and hope, she shall no more drink it again; But he hath put it into the hand of them that did afflict her, and oppress her, and trod her under, and laid her low as the ground, and the streets that men tread on, that they might go over her, or tyrannize over her, and oppress

press her. Now (blessed be God, I say) she may awake
 and put on her strength, and her beautifull garments,
 and shake her selfe from the dust, and arise from that
 vile, low, sad and oppressed condition wherein she so
 long time lay, and sit down, or rest her selfe in quiet, in
 peace, and security; and loose her selfe from the bands of
 her former bondage, or captivity, and enjoy her ancient
 liberty and prosperity, under the happy Reign and Go-
 vernment of her most Gracious Sovereign Lord and
 King, *who is as it were the very breath of our nostrils, the* Lam. 4. 16.
Anointed of the Lord, by whom we are revived, and of
 whom next under God himself, we may with hope and
 confidence promise unto our selves, *that under his sha-*
dow or his Royal protection we shall live among the hea-
then, or shall live safely and securely among our adver-
 saries round about us, or in despite of them all. And
 all which we have (through the Divine providence and
 goodnesse of God) more fully confirmed, and assured
 unto us in the most joyful and triumphant Solemnity of
 this present day : wherein the whole frame of nature af-
 ter a manner, the Heavens, and the Earth do seem to
 sympathize or consort with us in our joy ; so, that as I
 may not unaptly usurp, and apply the words of Scrip-
 ture unto our present purpose, *Loe the winter is past, the*
rain is over, and gone, the flowers appear on the earth, the Cant. 2. 11. 12.
time of the singing of Birds is come, and the voice of the
Turtle is heard in our Land. The fig-tree putteth forth her
green figs, and the Vines with the tender grape give a good
smell ; The stormy winter of our late troubles and mi-
 series is now passed over, and gone : And the greater
 and more Glorious light of Heaven, which was so long
 time retrograde, casting a glic aspect on us, as if offend-
 ed with us, and beholding us alooff, as unworthy of
 his presence, and having for the most part wrapped him-
 selfe in fable Clouds, as in mourning vesture, as if ab-
 horring to look on a Land polluted (besides other hai-

nous and crying crimes) with most horrid and unnatur-
Vid. Seneca ral parricide, like unto the ancient fable of *Thyestes* ta-
Trag. Thyestes ble, for the which the very Heavens seemed to mourn
Cur Phæbe suo and to be clothed with black, and gloomy clouds, and
vapis aspectus mists of darknes, and to dissolve it selfe, as it were into
An fugavit men- showres of tears: But now (blessed be the great God
fas Phæbus cenam of nature, Lord, and Possessor both of Heaven and Earth)
que Thyestis & Ig- there is a sweet and suddain change of all things. The
noro. Marcial, E- Glorious Sun begins to return again in the plenitude of
pigram. lib. 5. his heat, and light unto our *Hemicycle*, and with the
Extinctum, oculi splendor of his beams to expel the sad and sable mists
crudeli funere and clouds from the face of the Heavens, and the Earth,
Regem, flebant. and to lift up the light of his countenance on us, and to
Alluso ad Vir- visit us with his wonted heat, and light, whereby our
gil. Eclog. 5. drooping spirits are revived, and the Earth is recreated,
Et quis non pos- or refreshed, which nature now begins to deck and a-
suit homines sua dorn with her best apparel, with a comely, pleasant, and
crimina flere: delightful verdure, and to trim and perfume with va-
Cœlum pro nobis rietys of fair and sweet flowers, which now do begin to
solvitur in lacry- appear on the earth. And the woods, hills, and valleys
mas. do eccho, and resound with the sweet melody of Birds:
Rides ager, vesti- And the voice of the loving and peaceable Turtle is
sur humar, vesti- heard in our Land. Trees do begin to put forth their
sur & arbor; Is- tender leaves and blossoms. *The pastures begin to be cloth-*
marium, pellex *ed with flocks, and the valleys to be covered with corn,*
Attica, p'orat. *and to shout and sing for joy. The Heavens do rejoyce, and*
Item. Marcial: *the Earth is glad, the field is joyfull, and all that is there-*
Epigram. lib. 10. *in. And all the trees of the wood do rejoyce before the*
Lord. The earth doth begin to rejoyce and to blossom as
the Rose, and to rejoyce with joy, and singing. The moun-
tains and the hills do break forth before us into singing,
and all the trees of the field do seem to clap their hands.
All which (I say) are but as signes unto us of far
greater and more precious benefits and blessings which
we have received from above. viz. That the stormy
winter of our late troubles and miseries is past over and
gone,

Psal. 65. 13.

Psal. 96. 11, 12,
13.

Isai. 39. 1, 2.

Isai. 55. 12.

gone, whereas the blast of the terrible ones was as a storm
against the wall. And the Lord himself did Thunder his
judgements from Heaven, and the highest gave his voice
against us with hail stones, and coales of fire, in a dread-
full manner, with stormes of fire and bullets: And the
Earth shook, and trembled with artificial claps, and
flashings of thunder and Lightning, and was moistned
with unnaturall showres of blood.

Isaiah 25. 4.

Psal. 18. 13.

*Maffaque civilis
coede maderetbu-
mus.*

*M. vrial Ep.
lib. 9.*

And the anger of the Lord was kindled against his
people, and he smote them, and their Carcasses were
torn in the midst of the street. But now this stormy
time is past, and the branch of the terrible ones is brought
low: And the sweet and joyfull spring of our hopefull
happines is come, and doth promise a plentiful harvest
of the fruits of so fair a spring. And all the creatures
seem in a sweet consent, and harmony to strive together
to honor, and adorn this dayes solemnity: And in a joy-
full manner to declare the glorie and goodness of God
in his benefits. Yea the very Heavenly host of the
blessed Angels themselves do seem to rejoyce, and to
praise God for his benefits to us ward. And to sing over
their old Carol, Glory to God in the Highest, and on
Earth peace, and good will towards men. Wherefore we
whom it doth chiefly concerne, and who of all creatures
were more especially created to the praise, and glorie of
God, must not be silent, but give thanks unto his holy
name, and triumph in his praises; and speak of the glori-
ous honor of his Majestie, of his wonderous works. O-
therwise if we should hold our peace in this kind upon so
fair an occasion offered us, as Christ speaketh to this effect,
The very stones, or insensitive Creatures would immediately
cry out against us; and condemn our unthankfullness, for
these great things which the Lord hath so lately done for
us, whereof we are now so glad, do call and cry out for
a great return of gratitude and duty both of praise as
also prayer for benefites already received, and for the

Isaiah 5. 2.

Isaiah 15. 5.

Luke 2. 13. 14

Isaiah 43. 7.

Psal. 106. 47

Psal. 145. 5.

Luke 19. 40.

Psal. 126. 3.

increase and continuance of them unto us: And therefore the more to excite, and stir you up, thereunto, it is requisite upon such an opportunity, That I speak a word in season to this purpose; for which cause I have made choise of this Text, wherein ye may behold and take notice of a most rare, and singular parallel or example almost in every respect, or in most respects, equal and answerable to the present Subject and occasion of this dayes solemnity, in the Coronation of *Joash* King of *Judah*, and the great, and most solemn Celebration thereof. And therefore that we may the better perceive, and understand it, it is necessary that we look back to the former verses of the Chapter, and compare them with the 22 & 23 Chapters of the 2 book of *Chronicles*, and there take a brief view of the History of King *Joash*, and apply it to our present use and purpose. Wherefore if we look back into those former Chapters, and verses, and collect them together, we shall find that after the death of *Ahaziah* King of *Judah* who was slain by the command of *Jehu* King of *Israel*, *Athaliah* the mother of *Ahaziah*, a cruel and wicked woman, and the daughter of as cruel and wicked parents; viz. *Ahab* and *Jezabel*, saw that her Son was dead, she arose and destroyed all the seed Royal, and usurped the Government of the Kingdome unto her self. But *Jehoshеba* the daughter of King *Joram* & Sister of *Ahaziah* took *Joash* & stole him from amongst the Kings Sons that were slain, and hid him and his nurse in an inward Chamber of the Temple, or house of the Lord, from the cruel and bloody hands of *Athaliah*, so that he was not slain; And he was there hid in the House of the Lord six years; And in the mean time *Athaliah* did reign over the land, or did unjustly, and tyrannically Usurpe the Kingdome from the House of *David*, and the right heir of the Crowne; the true and lawfull King; but in the seventh year after *Joash* the Kings Son had been so hid from the bloody hands of *Athaliah*, *Jehojadah* the

the High Priest, husband of *Jehoshebah*, strengthened himself with the aid and assistance of the chief Captains, and Officers of the Army, and the chief of the Priests, and *Levites*, and of the Fathers, or Elders, and Nobles of the Land, with whom he had made a secret covenant, and by their means having raised sufficient forces of the *Levites*, Soldiers, and people, with whom also he had made a covenant, and taken an oath of fidelity and loyalty of them, and set Rulers, and Officers, or Captains over them, and placed strong guardes about the Temple, and Person of the King, with their Arms, and weapons ready in their hands against *Athaliah*, and her Complices: at length all this being prepared, as it followeth in the Text, *He brought forth the Kings Son, and put the Crown upon him, &c.*

And in all which (as I have said) we may beholde, and take more especial notice of a rare and singular parallel, or example in most respects equall, or agreeable unto the both past and present estate and condition of our Sovereigne Lord the Kings most Excellent MAJESTY.

For after the most cruel death, or unparalleld murder of his innocent Father, of ever most blessed and glorious memory, he was by the wonderfull providence of God, stoln as it were, or secretly or safely conveyed from among them that were slain in his cause and quarrel, and hid by the means of a good *Jehosheba*, and preserved not onely six years as *Joash* King of *Judah* was, but even twice six years in that Sanctuary of the Lord, or under his mighty protection; And in the mean while his enemies that sought his life did rule and reigne like *Athaliah*, or tyrannically usurpe the rule and Dominion of his Hereditary KINGDOMS; unti lat length it pleased God to Stir up the Heart of a Potent and faithful *Jehojadab*, advanced by divine Providence as it seemeth, for this very end and purpose, and to make him instrumental for the restoring of his sacred Majestie to his

his hereditary Kingdoms, and Dominions; And who to this end had very prudently and privily strengthened himselfe by a secret Covenant made with some of the chief Captains and Officers of the Army, and the Priests, and Nobles, and Soldiers, and people of the Land: By whose unanimous, and faithful endeavours, and forces, under the Divine providence, and power of Almighty God, his sacred Majestie hath been happily restored unto his Royal Crown, and dignity, and ancient hereditary Kingdoms, and Dominions, and hath hitherto been safeguarded from both the secret and open plots or practises of his enemies against him. And now this present day by the general and common consent and applause both of Princes, Priests, and People, they have brought him forth in publike, and put the Royal Crown upon his head, and anointed, or consecrated him in his Kingly office and dignity, as our sovereign Lord and King with great joy and triumph, and joyfull acclamations, votes, and wilhes, praise, and prayer unto God, for his long and most happy Raig over us. For the joyfull celebration of the which Royal Solemnity we are now assembled, or met together, after the good example of the Princes, Priests, and People of *Judah* at the Coronation of their King *Joash*, comprehended in this narration of my Text, saying, *And he brought forth the Kings Son, and put the Crown upon him, and gave him the Testimony, and anointed him. And they clapt their hands and said, GOD SAVE THE KING.* And the which words are so plain of themselves that they need no explanation, but onely a fit and seasonable application. Wherefore to this purpose.

First, from the first parallel, or example of the solemn Coronation, and unction of *Joash* King of *Judah* by the Priests of the Lord, with the general applause and approbation of both Princes, Priests and people, I shall propose unto your observation, the most ancient
and

and honorable rite or custome of Crowning and anointing of Kings; and more especially as it was used among the people of God, by the direction and approbation of God himselfe: And from thence our duty of honour, subjection, and obedience unto our Sovereign Lord and King, as being Crowned and anointed, consecrated, and ordained by God himselfe: together with our common consent to reign over us. In the first remember the words of the Text specified; *viz. And he brought forth the Kings Son,*

Secondly, from the parallel, or example of the general and joyful applause, and acclamation of both the Princes, Priests, and People of *Judah*, or their great and triumphant joy and gladnesse, and their lauding and praising of God, signified by the clapping of their hands, together with their Votes, Wishes, or Prayers unto God for the safety of their King, or his long happy and prosperous life and Reign over them. We have proposed unto our Learning, and observation, our duty, both more especially in this present days Solemnity, as also all the days of our lives, both to rejoyce and praise God, as also to pray unto him for the long and happy life, and Reign of our Sovereign Lord, the Kings most excellent Majestie over us, in these last words intimated, or signified, *And they clapt their hands and said, God save the King,* &c. of each of which I shall by Gods assistance, speak in order as briefly and plainly as I can, &c.

And first, I shall (God willing,) speak a word in season of the most ancient, and honorable rite, or custom of Crowning and anointing of Kings, especially as it was used of the people of God, and apply it to our present occasion, and purpose. And next from thence observe, and propose unto you our duty of honour, Subjection & Obedience, unto our Sovereign Lord and King in regard and consideration thereof.

First, then as touching this rite, or custome of Crowning

ἀνιεσται ἐν
 χρυσῷ αἰ εἰς
 ἀρχιερεὺς τῆς
 βασιλείας τοῦ
 Θεοῦ καὶ Χριστοῦ
 Exod 29 6, 7.
 L. vit 8. 9, 12.
 I. Iren Alex Sto.
 lib. 4.

Exod 40 13
 Levic. 8. 30.

1 King. 19. 16.

1 Sam 10. 1 &
 16, 17.
 1 Kings 1. 39.

2 Sam. 1. 10.
 Psal 21. 3.
 Psal 132. 13.
 Cant. 3 11.

Apos. 19 16.

ing, and anointing of Kings; It is not onely very ancient, but also very sacred and honourable. If we look into the scriptures of the old Testament, we shall find that there were three sorts of persons which were either Crowned, or Anointed, or both, *viz.* Kings, Priests, and Prophets. As the High-Priest under the Law was both Crowned, as also anointed; but the other inferiour Priests were onely Anointed, and that not on their heads, as was the High Priest, but onely upon their garments, or some other parts of their body. We may read likewise of the Anointing of Prophets in the example of *Elisha*, whom *Elisha* was commanded to Anoint; and questionless he did it, as the Lord had commanded him, but in what manner it is not expressed; but as for Kings it is most certain that they were Anointed on their heads, as the High Priest was, as may be seen by the example of *Saul*, of *David*, of *Solomon*. And there is no doubt, but that they were also Crowned, as well as Anointed; although there be no express mention made thereof in any other King, but onely of King *Joash* in my Text, that they were also Crowned at the time that they were Anointed, yet there is some mention made of their Crowns they wore at other times. As of the Crown that was upon *Saul's* head when he was slain. And of the Crown of *David*. And of the Crown of *Solomon*. The which latter places of Scripture, although they are more especially understood, and meant mystically, and spiritually of the *Messiah* the Lord *Jesus Christ*, the Son of *David* according to the flesh, who is the King of Kings, and Lord of Lords, the King and head of his Church, and his Crown of Glory and Majesty, wherewith God his Heavenly Father hath Crowned and adorned him; yet occasionally, and literally it may be taken and meant of *David*, and *Solomon*, who were types of Christ, and whose most glorious, and everlasting Crown and Kingdom, was typically, or figuratively

tively represented by their Crowns and Kingdoms. There is also the like mention made of the Crown, or Royal Diadem of the Kings of *Judah*. so that as it seemeth they were all of them as well Crowned as Anointed Kings, although there be no such expresse mention made of their Crowning, as of their Anointing at the same time, but onely in King *Joash* in my Text; because as it seemeth, the Anointing was accounted a more Solemn, and Sacred ceremony or rite then the Crowning. And therefore to signifie, and shew the most Sacred Excellency, and dignity of this Rite, or Ceremonie of (*Anointing*) the Lord himselfe did prescribe, and command a most exact form, or manner of the composition of the holy Ointment wherewith the Tabernacle, and all the vessels thereof, and all that did minister therein, or the Priests were to be Anointed, viz. that it should be compounded, or made of the principal, *or the best and choicest Spices, as Myrrh, Cinnamon, sweet Calamus, Cassia and the like,* temper'd or mingled with oile of Olives; And with the which holy oil all the Vessels that were anointed, were accounted most Holy, or Sanctified, and consecrated to the special service of the Lord; So that whosoever did touch them, must be Holy (that is to say) none could lawfully meddle with them, or Minister about them, but himselfe also must first be sanctified, or consecrated, or be a sacred person. As St. *Augustine*, and others do interpret those words, viz. *Sanctificabitur ut ei liceat tangere.* i. e. He must be Sanctified, or a Sacred person, he might lawful handle those Holy things. Wherefore as it is there commanded, The Priests, *Aaron* and his sons were likewise anointed with this Holy Oile, and thereby consecrated to the Lord, to Minister before him in the Sanctuary, or Tabernacle, and to meddle with those Holy things; And therefore the Lord did there most severely prohibit the imployment of that Holy Oile to any

Ier. 13. 18.
Ezek. 21. 26.

Exod. 30. 22,
13. &c.

Augustine Ex-
od. Quest. 135.

Vid. Petri. Cu-
nctis? Rep. b.
Hebreor. lib. I.
Cap. 84.

was

was hid, and the Priests and Kings were no more anointed therewith; there was not the same Sacred honour, or Majestie either in the Kings, or Priests, for defect of those Rites and mysteries, as was before, neither was the Divine power so manifestly present in their sacred things, as formerly it had been. But howsoever it be, whether this relation be either true, or false; yet in that it is certain that some of the Kings of *Judah* were annointed with this holy Ointment; it did argue that their persons were Sacred, not onely because they were of the seed of *David*, but also, and that more especially in regard of their Royal office, and dignity, as they were Kings; though this honour was more especially conferred on the Kings of *Judah* of the family of *David*, for his singular Piety, Love, Zeale, Devotion, honor, and reverence, which he did bear towards God, & his Sanctuary, and his true Religious worship, and service, for which he is so highly commended in the Holy Scriptures. Wherefore in respect of this Holy unction, the Kings of *Judah* were as well as the Priests (*ιεροποιστοι*) i. e. *Personæ Sacratæ*, or Sacred persons, yea they were preferred above the very High Priest himselfe, even in the very Temple, or Sanctuary: so that (as the *Jewish Rabbins* report) it was not lawfull or tolerable for any man, but onely the King of the family of *David*, to sit at all in the more Sacred, or inward Court of the Temple; no, not for the High Priest himselfe in the presence of the Kings, whereby the Kings had a singular prerogative given them above the Priests, as if in Office and Dignity they came nearer unto the Sacred Majesty of God, and had a greater priviledge in Sacred, and religious matters then the very Priests themselves, and were honoured by God himselfe not only with civil, but also with sacred authority, and power, and had conferred on them the oversight and charge, not onely of the civil and Politick affairs of the Kingdome,

vid. 1 Sam. 6, 7.
Chapters.
1 Chron. 12. &
29. Chapters.

vid. Rabbi Mo.
(es ben Maimon)
in Cap. 2 in Hag.
lacha Malachim
or Cap. 7 Hal.
Beth Habbeseh.
Et Pet. Cuveus
de R. vrb. He-
braa lib. 1 Cap.
14.

but also of Sacred or holy things appertaining unto the Religious worship, and service of God, or concerning holy and Religious matters. And therefore in regard of this their power and authority granted them by God himself in sacred things, some of the best and most pious and religious Kings of *Israel*, or *Judah*, who were stirred up, and moved thereunto by a singular zeal, or devotion toward God, and tender care, and regard they had of true Religion, or the true and sincere religious worship and service of God, did (*de facto*) or actually exercise that power and authority which they had (*Jure divino*) by divine right received from God himself: And that not only without the least reprehension, but also with the great approbation, and commendation of God himself. For although they neither did, nor justly could Usurpe the Priests Office, or those Offices and duties which did properly and peculiarly belong unto the Priests, and *Levites* in the ministration of holy things, as to burn the sacrifices, incense, or the like: yet they did lawfully, and by divine right take on them the authority, charge, and oversight of the Priests themselves, and did look unto them that they did duely, and orderly execute their function, and did command, charge and excite them thereunto; and constitute, order, and appoint them, according to their severall degrees, and orders, to their several Offices and duties for the better, more decent, orderly and convenient exercise, or discharge of their function. For the Supream Authority, power, and Government in Sacred, holy, or religious matters, did belong unto the Kings; but the administration of them unto the Priests and *Levites*, as doth plainly appear, & may be evidently seen by the example, or practice of all the most pious, and religious Kings of *Israel*, or *Judah*. As first by the example and practice of King *David* who commanded, and charged the Priests and *Levites* to sanctify themselves, and gave them order
and

and charge to bring up the Arke of God to *Hierusalem*, and did prescribe them the order how it should be done, or how they should performe their duty therein, and they did obey him. And *David* himself together with them did bring up the Arke of the Lord, and was cloathed in a robe of linnen like unto the *Levites*, or had on an *Ephod* of linnen, which was a vesture properly belonging unto the Priests. The which *David* so Godly, and religious a Prince, and so highly reverencing the Priestly dignity would never have done, or usurped, had he not known himself, in regard of his Kingly office or dignity to have been a consecrated, or Sacred Person as well as the Priests in regard of their Priestly Office and dignity. And therefore in this respect the same King did afterwarde also order and constitute the courses of the *Levites*, and did distribute, and divide even unto the Priests, the Sons of *Aaron* their services which they should attend on according to their Office, and to the rest of the *Levites* which were singers, and players on Instruments of Musick, and the like, as we may read at large in the first book of the *Chronicles* of the Kings of *Judah*, the 23, 24, 25. chap. Neither did King *David* thus take upon him this authority and power, and dispose of Sacred persons or things onely because he was a Prophet, or by any especial *Mandate*, *Commission*, or *Dispensation* from God, (as some do falsely, and fraudulently, in prejudice to the Kingly Office and dignity interpret it.) For not onely *David*, but also *Solomon*, and all the rest of the most godly Kings of *Judah*, did take upon them the like authority and power in Sacred, and Religious or Ecclesiastical matters, and the charge and chief care and oversight of them, as well as *David* did, although they were not Prophets, nor had any extraordinary command, or dispensation from God; but onely by vertue of their Royal Office, and Dignity, as they were Kings Anoint-

1 Chr n. 15

Levit. 8. 7.

vid' Elzei P. nifi-
ficii Scripioris
in p. amon du' g
Chren. cap. 24

vid. E. contra-
elvi cuncti pro e-
stantis d. iusti i
Scripior. a' R-
pub. H. b. lib. 1.
cap. 84.

E. B. can. Insti-
tut. p. c. la. or
c. m. m. Theol.
oc. 49.
Nun b. 30. d'
m. c. i. C. vi. 1.
or.

ed

1 Kings 1: 27.
35.

2 Chron. 4, 6, 7,
and 8 Chapters.

2 Chron. 15.
Chapter.

2 Chron. 17.
Chapter.

2 Chron. 24.
chapter.

2 Chron. 29, 30.
35 chapters.

2 Chron. 34, 35.
chapters.

ed and consecrated to this end and purpose, as doth appear by divers examples, viz. First of King Solomon who deposed Abiathar from the High Priests office, and did constitute Zadock in his room, and brought the Ark of God into the Temple he had built, and did consecrate it. And according to the order of King David his Father, he did appoint the courses of the Priests unto their service, and the Levites unto their charge: And so did King Asa reform the Land from Idolatry, and Superstition, and did set up and maintain the true and pure worship, and Religious service of God. And the like did Jehoshaphat his Son, and gave order to the Priests and Levites to teach the Law unto the people throughout Judah, & the same did King Joash & commanded the Priests and Levites to attend their office in repairing, and cleansing the house of the Lord, and took the chief oversight, charge and care thereof himself. And in the like manner did that good King Hezekiah, he gave charge & commandement unto the Priests and Levites concerning their Office, and duty for the Reformation, and Purging of the Land from Idolatry, and sanctifying, or Cleansing of the Temple of God, and the setting up again the true worship of God, and commanded the Passover to be solemnly kept, and appointed the courses of the Priests, and Levites according to their service, as David and Solomon had done; and took order for the payment of tithes, and of other dues unto the Priests, and Levites. And so did that young and most godly King good Josiah take the same Order, care, and charge for the true worship of God, and other holy duties; all which those Godly and Religious Kings did, not because they were Priests or Prophets, but of their Royal authority, and prerogative as they were Kings, & by vertue of that Royal power and jurisdiction which was given them of God himself; the which their Royal power, and Authority was the issue of their unction, and Coronation, which did add

add a certain Divine Cellitude or Majesty unto both their Office and persons; And made them more near in resemblance unto the supreamest Majesty and Excellency of the most High *God the Lord and possessor both of Heaven and Earth, who ruleth in the Kingdoms of men.* *Gen. 14. 22.* And to the Lord *Jesus Christ the blessed son of God, who is both a King, a Priest, and a Prophet.* *Dan. 4. 34.* For first by the Royal Crown on the head of Kings, was signified that supream power and Authority wherewithall God had endued them; Because as the head is the highest member of the body, and doth as it were oversee and govern the other inferior members of the body; so the Crown is put upon the heads of Kings, to signify That they are adorned and endued with Majesty, power and authority from the most high God to governe and rule and reigne over other inferior persons as their Subjects or people under them; For by the Royal Crown on their heads glittering with gold and Precious stones, is signified The Majesty, Glory, and Honour wherewith God hath endued them above other men: According as King *David* speaketh litterally of himself and his Son King *Solomon*, and that Royal dignity, Majesty and Glory wherewith God hath adorned them: but spiritually, and mystically of the Lord *Jesus Christ*, and of his most gracious and everlasting Kingdom saith, *Thou settest a Crown of pure Gold on his head; His glory is great in thy salvation; Honour, and Majesty hast thou laid on him.* *Psal. 21. 3. 5. v.* And in which respect Kings do resemble and represent God himself, whose (as the same Royal Prophet speaketh) *is the greatness, and the power, and the Glory, and the Victory, and the Majesty; And all that is in Heaven and Earth is his; His is the Kingdom, and he is exalted as head above all.* *1 Chron. 29. 11* And again, *Who hath prepared his Throne in the Heavens, and his Kingdoms ruleth over all.* *Psal. 103. 19.* And therefore the Lord in his word doth honour Kings and Magistrates most magnificently, above

all other men with one of his own Nominal Attributes or Titles, and termeth them (אלהים) Gods, as also (אליהם) The Sons of the most High and mighty God, with whom God himself is more especially present in the due execution of their office; Or in their Tribunals, or Seats of Judgement according (as it is written) God standeth in the Congregation of the Mighty, he judgeth among (אלהים) the Gods: And again as it there followeth; I have said, that ye, are (אליהם) The Sons of the most High, Because they are as it were Gods vicegerents on Earth, and do execute his Office, by his Commission and Authority, and do rule and gouvern and exercise judgement, and justice, not so much for man but for God himsele or in his behalf or Stead, who also is present with them in Judgement. Wherefore in this respect the Apostle doth term such higher powers Gods Ordinance, and the ministers of God for good unto them that do good, and to execute wrath on them that do evil. And not onely God in his word, but also the very Law and light of nature which is agreeable unto the word of God, doth confirme unto Kings and Magistrates this power and Authority as well in Sacred, as in Civil affairs; in so much that even very Heathens that were ignorant of the word of God, and were guided, led, and enlightened only by the Law instinct & light of nature, written & imprinted as it were their hearts: and the which is that *Synteresis Synteresis* as Divines term it or a certain spark, portion, or relique of that most excellent light and knowledge wherein man was at first created in the Image of God: and the which *Synteresis* is naturale judicatorium. in very Heathens that know not God: And by the which Law, light, and instinct of very nature, even some of the very Heathens themselves, do most highly magnifie and honour Kings and Prin-

Psal. 82. 1. 6. v.
Hebrai vo'unt
nomen (אלהים)
esse nomen iudicij
quoniam D. i.
ipsi est. Iudex.
Psal. 50. 6. Ju-
di. ibus autem, ac
magistratibus tri-
buitur, quod Dei
judicantis, &
gubernantis, vices
gerunt vid, Bux-
torff, Lexicon in
nomen אל. ix.
Ribbi Kimchi in
Psal 82.

2. Chron 19. 6.

Pro'fus divina
Providentia R g
na constituuntur
hi manus Aug. 8.
Civili Dei lib. 5.
cap. 1.
Rom. 13. 1, 3, 4.
&c.
Generate quippe
passum est socie-
tatis humane,
obedire Regibus
his. August lib.
confesso cap. 8.

Rom. 2. 15.

Synteresis est naturale
judicatorium.
Gerson Tract. 7. super
Cant. Mariae.
Synteresis est potentia
intellectiva realiter
principis practici ex
terminis evidentibus

ces according to the light or the truth of the word of God ; as *Homer*, a most ancient Greek Poet, doth term a King *ἡ δὲ οὐδ' Ὀδυσσεύς*) that isto say, (*Dei familiarem, & discipulum*, The familiar friend and Disciple of God himselfe) as *Plutarch* that famous Philosopher doth interpret it : And the which *Heathen Philosopher* doth likewise himselfe most highly magnifie, and extoll Kings, or supream Magistrates, even almost in the very dialect or terms of the Holy Ghost, used in the Holy Scriptures, and the which as pertinent unto my present discourse, I shall not omit: (not as if I thought that the authority of the Holy Scriptures, was not abundantly sufficient of it selfe to confirm this Doctrine of the dignity and authority of Kings and Magistrates without the consent of *Heathens*) But onely to shew how consonant this doctrine is to the very Law and light of nature, by which alone these *Ethnickes* were led and guided ; And the which is common unto all the rational creatures, and does make them differ from the bruit beasts which are led onely by their irrational, and brutish affections and passions; and to ashamme all such false and feigned Christians, who *professe that they know God*, but both in words and works do deny him and the truth of his word. And that they are enlightened by the Holy Spirit and word of God ; And yet in contradiction thereof, or contrary thereunto, and worse then very *Heathens* that were in darkniess, (as the *Apostle St. Peter* speaketh of such false Christians, and condemneth their brutish ignorance, and unreasonable perverseness) are not afraid to speak evil of dignities; But as natural bruit Beasts made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption. But the very *Heathens* themselves will ashamme

*nata assentire natura-
lis. Gab. Biel. dist.
39. quest. 1. lib. 2.*

*Et hec potentia intel-
lectiva est naturale
acumen, & naturalis
scintilla quæ extingui
non potest. Idem. lb. d
&c.*

*Plutarch, d. Disput.
Philosophæ Comment.*

Tit. 1. 16.

*1. Pet. 2. 10,
11, 12.*

and condemn all such corrupt and false Christians. For those Heathens were afraid to speak evil of Dignities; but on the contrary according to the truth of the word of God, do highly commend, and extoll them, especially good Princes and Magistrates, and their office, and dignity, as *Plutarch* that famous Philosopher to this effect gives most sublime and magnificent Eulogies or commendations of good Princes and Magistrates, or doth most highly magnify them, and their office most agreeable unto the very sacred Scriptures; and terms Kings, Princes, and supream Magistrates, *Ministros Dei ad curam & salutem hominum, uti bona quæ illis Deus largitur, partim distribuant, partim servant. i. e.* Gods Ministers by him ordained for the care and safety of men, and as Gods stewards, partly to distribute, partly to conserve those good things which God did bestow on them. For as he further there saith, *Tot tantisque muneribus, ac bonis, quæ Deus largitur, non licet nec firmi, nec uti recte, si desit Lex, Institutia, & Princeps. Itaque iustitia quidem Legis est finis, Lex autem Principis opus; Princeps autem Dei est simulacrum administrantis omnia.* (That is to say) Men cannot rightly enjoy, or use so many and great gifts, and good things which God doth bestow on them, without a Law, Justice, and a Prince: For Justice is the end of the Law; and the making and executing of Laws is the work of the Prince; and the Prince bears the similitude of God who doth administer and govern all things. And again to this purpose he saith, *Quemadmodum Deus in Cælo pulcherrimum sui ipsius simulacrum constituit Solem ac Lunam; Talis est in Republica Imago ac Lumen Princeps, qui Dei reverens, iustitiam tnetur, hoc est Dei rationem gestat;* which is as much in effect as to say, in like manner as God hath ordained, and constituted, or placed in the Heavens, the Sun and the Moon, as the most beautiful Image of himselfe; such a light

Plutarch. de
Doctrina Prin-
cipum, Com-
ment.

Idem Plato vocat
Regem (νομορ-
χον) i. e.
Legem animarum
idem Alexand.
Strom. lib. 2

ΑΥΤΟΚΡΑΤΟΡ
αυτοκρατορ
οιος η ηλιος
αυτοκρατορ
η ε εκηλω
ext. Empire. adversus
sattemat. lib. 5:

Sext

a light, and Image of God is a good Prince in the Common-wealth, who reverencing or fearing God, doth maintain and defend justice; which is truly to bear the Image of God. What could be more Divinely, and agreeable to Gods word, spoken of a very Heathen?

Secondly, *Kings*, (but more especially, the Kings of Judah, of the Seed of David) did by their Crown and unction, bear not onely a certain Image and representation of the Supreamest Majesty and power of God himselfe; but also of the *Messiah*, the Lord *Jesus Christ*, the most blessed Son of God, as he is (the *anthropos*) both God and Man, the onely King and head of his Church. For first by the Crown on the head of Kings, is signified, (as a most ancient and worthy Father of the Church doth very aptly interpret it,) *Πρωτεύειαν τὴν βασιλικὴν τὸ κυρίον, ὅτι ἐκεῖθεν ἀπὸ τοῦ ἡγούμενου*

Clem. Alex.
Stromat. lib 5.

Ἐκκλησίας ὁ σωτὴρ Regalem Domini potestatem siquidem caput Ecclesiae est servator. That is, the Royal power of the Lord Jesus Christ, as he is the head and Saviour of his Church, and in all things hath the prebeminence above all the Members of his mystical body or Church, *ἡ τοῦ σωτῆρος Ἐκκλησίας σωτὴρ* 1. e.

Ephes. 5. 23.

Et universae Ecclesiae Corona, that is to say, as he is the Crown of his Catholike or universal Church (Or the Grace and Glory thereof) as being himselfe the brightness of the Glory of God, and the expresse Image of his person; And crowned with Glory and Honour. The Prince of the Kings of the Earth, The King of Kings, and Lord of Lords. And in this manner or respect, Kings not onely in their Royal Crowns; but also in their Sacred unction, do bear on their head a certain figure, Similitude and representation of the Lord Jesus Christ.

Co. of 1. 18.
Cleme. t. Alex.
Præag. lib. 2.
cap. 8.

The (*משיח*) *Messiah* or *Christ*) which signifieth the Anointed of the Lord; whose Throne is for ever & ever; And the Scepter of whose Kingdom is a right Scepter; who loveth Righteousness, & hateth iniquity; Therefore God, his God hath anointed him with the oil of gladness above

Heb. 1. 3.
Heb. 2. 9.
Revel. 1. 5. &
19. 16.

Psal. 45. 6. 7.
Euseb. Demonstr.
Evang. lib. 4.
cap. 15. &c.

his fellows that his to say (as *Eusebius* doth expound it) *Pre omnibus qui unquam ejusdem cum ipso participes fuerint appellationis. Et Christus efficitur non unguento composito, nec ab hominibus, nec cum ceteris hominibus ratione,* (that is) above all which ever were consorts with him of the same appellation of *Messiah*, or anointed of the Lord, as Kings, Priests, Prophets, as being anointed not with any compounded material ointment, nor of men, nor after the manner of other men, but in a more excellent manner. viz; with the oile of Grace and the fulness of the spirit and of Grace. And of whose fulness other men receive all the Grace they have.

Isa. 61.

John 1. 14. 16.

Col. 1. 19 &

20. v.

Euseb Ecclesiast

Histor. lib. 1.

cap. 1.

And theretore as the same Father further saith *Ideo & vere Christus nominatus est: cujus nominis per Pontifices, Prophetas, & Reges, typus & Imago praecefferat.* (that is)

He was therefore truly named the *Messiah*, or the *Christ*, or the *Anointed of the Lord*, of the which name other Priests, Prophets and Kings did bear but a certain type, figure, or representation in their unction. Yea, as another more ancient Father of the Church doth interpret the signification, or mystical meaning of the Crowning and Anointing of Kings (especially of the Kings of *Judah*, whose kingdom was a type of the spiritual and eternal kingdom of *Christ*) He saith that these Kings of *Judah* by wearing on their heads Crowns, composed of Gold and divers sorts of precious stones, and being anointed, and called the anointed of the Lord, *Χριστὸν ὁπὼ τῆς κεφαλῆς συμβολικῶς ἐπὶ τῷ ῥέματι, τοῦ ἰδεσθαι κεφαλὴν κοσμημένην Κρίστω.*

Clement. Alex.

Pedagog. lib. 2.

cap. 8.

i. e. *Christum in capite symbolice gestantes, imprudentes capite Domini ornabantur.* (that is) by bearing the unction on their head, (as it were figuratively, *Christ* himselfe,) they were unawares honoured or adorned with the Lord *Christ* himselfe, who is the head of all principality and power. Or as *St. Augustine* to the same effect and purpose doth expound it, and saith, *Qui in Rege*

Col. 2. 10.

Reges ungebantur Christi vocabantur, habentes Imaginem Christi futuri. i. e. They that were anointed Kings were called (*Christs*) or anointed ones.) having the Image of Christ to come. And if the Kings of *Judah*, did receive and enjoy such honour and dignity, such power and authority, as well in Sacred and Ecclesiastical as civil and Politick affairs, by vertue of their Royal Coronation, and sacred unction, from himselfe, and the *Messiah* the Lord *Jesus Christ*, the Prince of the Kings of the Earth. The head of all principality and power, *The King of Kings, and Lord of Lords*, of whom those Kings did bear a certain type, similitude, or representation (as I have abundantly shewed you) I see no cause or reason to the contrary But that Christian Kings, but chiefly such as do profess, and maintain the true worship, and service of God, and Christian Religion, or truth of the Gospel, in their Kingdoms and Dominions; and who also from the most ancient and honorable Rite or custom used of the Kings of *Judah*, are in like manner also Crowned, and anointed, should likewise enjoy the like prerogative, honour and authority: Especially seeing they have a more excellent spiritual relation unto Christ by force and vertue of their Christian faith, and Religion, than those Kings of *Judah* had a carnal relation unto him, by his descent from them in his humane nature, or according to the flesh: seeing that such Christian Princes are, as a learned Doctor, or Father of the Church speaketh aptly to this purpose, and faith. *Oī Xristū βασιλεῖ, & οἱ Xristi ἡγεῖς* 22. *i. e. Sunt a Christo Rege, & Reges, & Christiani;* that is to say, have derived unto them from Christ, their King and anointed head, a double prerogative and honour, *viz. To be not onely Kings, but also, which is far more glorious and excellent, to be Christian Kings or Princes.* For as all true and unfeigned Christians in general

August. in Quest. vet. et nov. Testa. & similiter in Quest. novi Test. parti 2. Quest. 49. Hoc nomen quod appellatur (Christus) unctionis si. Nō in liquo a ibi ungebantur Rege, & Sacerdotes nisi in illo Regno, ubi Christus p. obdabatur, & ungebatur & unde venturum erat (Christi) nomen August. in Psal. 45.

Clement. Al. ex. and. Stromat. lib.

1 Pet. 2. 9.

Revel. 1. 5. 6.

Mai. 49. 13.

Vid. Eusebii de vita Constant. Megni l. 3. Ubi Auther refert Constant. Imperat. suo jussu, & Rega voluntate & nro indixisse Synodum Nicenum, & Episcopos ibi congregasse; & in Synodo, primo loco consedisse; Refert etiam, quod Imperator Constantinus in Epistola ad abfentes Episcopos scripsisset se (tanquam de ipius aliquis) Synodo affuisse. v. d. etiam Ecclesiast. Hist. 11. Rufino Author. lib. 16. cap. 19. Vid. August. cont. Epistol. Parmen. Donat. lib. 1. cap. 7. & In Evarg. Johan. Tract. 2. & 6. & de Corrupt. Dmatis ad Monifac. Cap. 6 & 13.

neral have this prerogative and dignity, by vertue of their spiritual unction by the Holy Ghost, and their Christian faith and calling, to be a Royal Priesthood, and to be washed and cleansed from their sins by the blood of Christ, and consecrated or made by him Kings and Priests unto his Heavenly Father: much more do they enjoy this Prerogative and dignity, if they be also adorned with Royal Majesty, and have the honour and priviledge from Christ himselfe their Prince and head, to be not onely Christians, but also Christian Kings or Princes, whom God himselfe hath in his word ordained and promised to be the nursing Fathers, and their Queens the nursing Mothers of his Church. And therefore to this purpose, the first and best Christian Princes did *de facto* or actually exercise that Royal power and authority, not onely in civil, but also Ecclesiastical matters, which they had (*Jure Divino*) by Divine right received from God himself, and the Lord Jesus Christ, the King of Kings, and Lord of Lords, as doth appear by the example and practice of those famous, great, and most pious and Religious Princes, as *Constantine* the Great, the first Christian Emperor of *Rome*, and his successors, *Theodosius* the first and second, *Honorius*, *Martian*, *Justinian* the first of that name, *Charls* the great, Emperor of the *West*, and King of *France*, *Ludovicus Pius* his Son, and the like, who all of them took as well care and charge of the Church as of the Empire, and did of their own princely power and authority from God, and next, and immediately under him alone, take on them to assemble Oecumenical or general Councils, and Provincial Synods for the debating or deciding of Controversies in matters of faith, and Religion, and sate in the said Synods

nops themselves among the Bishops, as Presidents
 and Moderators therein, and gave their votes or
 sentences touching matters of faith, or Religion,
 as well as the Bishops: And did make Ordinances,

Et c. ut. litter.
Petitissimi Dona-
listi, lib. 2. cap.
 91.

Laws and Constitutions, for the discipline and government of the Church; And did dispose of Bishopricks, and other Ecclesiastical dignities, benefices, and promotions: And moreover took on them Authority to oversee, and look to the Clergie, and to give them order, and charge concerning the duties of their function, and to provide necessary Stipends and maintenance for them: But more especially, they took care and order for the unity, and peace of the Churches; By necessary, and wholesome Lawes and constitutions made by them unto this end and purpose. And for the defence, and maintenance of true Orthodox Doctrine, and Discipline in the Church, and Suppression of Heresies and Scismes &c. as do witness all the Orthodox Ecclesiastical writers of those times, and others modern Authors. And amongst other Ancient Writers Saint *Augustine* is most copious in this matter, as may abundantly be seen in his learned workes: And amongst the rest he hath one most remarkable, and pertinent saying to this effect, wherein the sums and effect as it were of all the rest is comprehended, and the which I shall therefore alledge instead of all the rest, *viz.* *In hoc Reges, sicut eis di-*

the rest, viz. *In hoc Reges, sicut eis divinitus precipitur, Deo serviunt, in quantum Reges sunt, si in suis Regnis bona jubent, mala prohibeant, non solum quæ pertinent ad humanam Societatem, verum etiam quæ ad divinam Religionem, i. ex*

In this Kings do serue God, as they are
Kings, as God hath commanded them in his diuine
word, if in their Kingdomes they do command good,

E

and prohibite evil, not only in things that appertaine unto humane or Civil Society, but also unto divine Religion. And the like is testified, according to the word of God, by other Ecclesiastical Histories, and writers of those more primitive, purer, and better times of the Church. And this Authority, Power, and Jurisdiction, as well in Ecclesiastical as Civil matters, all good, Orthodox, and Religious Christian Princes did hold, and enjoy without contradiction, untill at length (as the Apostle St. Paul. 2 Thes. 2. 3. 4. did foreshew) There was a general defection from the most ancient, true, and sincere Doctrine, and Discipline of the Church of Christ: And that man of Sin, and Son of perdition began to exalt himselfe in the Temple or Church of God, above all that is called (God) that is to say (in a more special sence) above Princes, and Supream Magistrates, who in the Scriptures are called (Gods) as I shewed you; as likewise above God himself and his Son Jesus Christ; Or above all that is worshipped, viz. Either with Divine, and Religious as God, or else Civil honor or worship, as are Princes and Magistrates, according as St. *Hierome* did, not long before, as it were with a Prophetical Spirit, describe and foreshew the most apt property of Antichrist, viz. *In tantam erigetur Superbiam, ut Leges Dei & Ceremonias mutare conetur, & elevetur supra omne quod dicitur (Deus) Religionem cunctam suae Subiiciens Potestati.* (That is) Antichrist should be lifted up with such pride that he should endeavour, or attempt to alter the Lawes, and Rites which God himself did institute; and exalt himself above all that is called God, Subjecting all Religion to his own power, or usurping unto himself all Jurisdiction power & Authority in Religious or Ecclesiastical matters. And so at length did, by force, or fraude, extort, or wrest all Jurisdiction, power and Authority in
Spiri-

Hieron. Comment in Prophet. Daniel, lib. 1. cap. 7.

Vid. etiam August. in Psalm.

109: &

et d'citate

dei lib. 20

cap. 12

Vid. Platimum in
viti. Gregorit
Septimi.
& hominuli
Quari, &c.

Spiritual or Ecclesiastical affairs out of the hands, or power of Christian Princes, and ingrosse and usurpe it wholly unto himself, and his Creatures. But (blessed be God) our Kings of this Land have recovered again, and do vindicate, hold and enjoy this jurisdiction, power, and Authority as well in spiritual and Ecclesiastical as Civil matters, which by virtue of their Royal Crown and dignity, they have both by Divine, and humane right derived unto them both by the Laws of God and man; The which their Royal Ancestors of Glorious memory did many hundred years since enjoy: the which could never be wholly wrested out of their Royal hands, and power by a foreign usurped power, though oftentimes attempted, yet alwayes with the indignation and reluctance of the Nobility, and Clergy of this Land, who did alwayes most nobly and resolutely maintain and defend their Sovereignes Right against such forrein Usurping power. The which jurisdiction, power, and Authority, as well in spiritual or Ecclesiastical, as Civil matters, Our Kings do enjoy, and hold, not only (*per Consuetudinem, seu Concessionem*) by custome or grant as *feudatories*, or subordinate powers, from or under any superior power on Earth, but immediately from the highest, and most supreme power of God himself: Nor yet onely *indirecte & per accidens, secundum partem directivam, seu imperativam. i. e.* onely indirectly and improperly, and by accident, by way only of direction and charge unto others to execute this power, and Authority but to have right, power, or Authority to do it themselves: or else only *Nudam potestatem, civilem, & temporalem.* A meer Civil and temporal power (as some devoted to the Roman Hierarchy, would have it) but it is Supreme, and absolute, next under God, and the

Chron. Cario-
nis in vitis im-
perat. Henrici
4 & 5. & de
bonifacio octa-
vo pont. fice Ro-
mano in lib. 5.

V. d. Histor. An-
glican. Matthæi
Parisi. Matthæi
Westmon. &
Walsingami &
Albert. Riva-
lenf. & Guliel-
mi Rishanger. &
Vid. quoque Isa-
aci Causauboni
Epistol. dedicat.
ad sereniss. Re-
gem Jacob. ad
Exercit. suas in
Annal. Baron.
& in Prolegom.
Exercita.

Vid. Francisc. a
sanct. Clara in
Exposit. Para-
phrase Articul.
Confess. Angli-
canæ Artic. 27.
de civili magist.

Vid. e contra
Institut. Calvin.
lib. 4. cap. 20.
sect. 4. §. 9.

John 8. 32.

Lord Jesus Christ (as I have abundantly shewed you) the which they enjoy through the benefit of the light and truth of the Gospel: which (according to the promise of Christ) hath made them free from the servitude of all forraigne usurped power, oppression, and tyranny. Wherefore (to be brief) in regard of this power and Authority which our King doth enjoy, and hold by Divine Right, even immediately from God himself by virtue of his Royal Crown, and Uction (as I have shewed you) we owe unto him a twofold duty, viz.

First of Honor, Reverence, and obedience.

Secondly of Loyalty, Subjection and obedience.

Rom 13. 7.

First, we ought to render unto him that honor, and reverent fear, and Civil worship which is due unto him as an higher power, or our Supream Magistrate on earth, And Gods own ordinance, and Minister for our good, if we do that which is good, as the Apostle St. Paul doth teach us; To render unto every higher power or Magistrate, which God hath ordained, and set over us, their dues; Tribute to whom tribute is due; Custom, to whom Custom; fear to whom fear, honor to whom honor. And the Apostle St. Peter also doth teach us to fear God, and to honor the King.

1 Pet 2. 17.

First we must fear, and reverence, and worship God above all, and next under God the Father, and his Son Jesus Christ, and our Lord, and Saviour, we must fear, and reverence and honor the King, as Gods own Vicegerent, or Substitute on earth; And therefore the Apostle doth substitute, or annex the Honor due unto the King unto the fear of God; To insinuate, and signify, no doubt, That the fear of God and honor of the King, must ever go together, and are Concomitant or consistible together; The honor due to the King depending immediately

mediately on the fear of God or proceeding from it; So that to fear God, and to honor the King, are as it were (*Termini Convertibiles*) Convertible terms, as they say, In so much that we cannot truly fear God, except we honor the King; nor yet truly honor the King, unless we truly fear God. To honor the King, then is our next duty unto the fear of God. And comprehended in the first commandment of the second Table of the Law of God, Honor thy Father &c. next unto our duties towards God, contained in the first Table of the morral Law. So that this Civil honor, or reverence, and fear which we should render unto our King, or supream Magistrate, is but (as it were) a beam of the reflection of the pious or religious fear, reverence and honor of God on our hearts; For as in a mirror or looking glasse the beauty or Majesty in the face, is admired and revered in the very reflection, or image thereof; And the picture, image, or statue of a Prince is honoured, or Reverenced of his Subjects for his sake whom it doth represent; Even so the Royal Majesty, and dignity in a King, should be revered, and honored, as being but, as it were, a beam, or the reflection, image, or representation of the most Sacred, and glorious Majesty of God himself, (the King of Kings, and Lord of Lords, as St. Augustine to this effect, and purpose, saith, *Dei imaginem habet Rex, sicut Episcopus Christi; quando ergo in ea traditione est, honorandus est, si non propter se, vel propter ordinem; unde Apostolus; Non est potestas nisi a Deo; quæ enim sunt, a Deo ordinate sunt; potestas enim exigit, quia meretur honorem &c.*) (That is to say) a King doth bear the image of God, as a Bishop of Christ. And therefore as long as he is in that condition, he is to be honored, if not for himself, yet at leastwise for his order, dignity, and office sake, from whence the A-

Exod. 10. 12.

Augustin. lib. quest. ver. & novi Testamenti. quest 35.

Prov. 24. 21.

(נִי)

(אֲנִי)

Reverentia,
Timor Domini;
Pietas, & Reli-
gio &c.

August. in Psal.

118.

Concione. 10. v.

1.

Augustin. in ex-
posit. quarundam
Proposit. ex E.
pistol. ad Ro.
man. proposit. 7.

Math. 22. 21.

posse saith, Let every Soul be subject unto the higher powers, for there is no power but of God; the powers that are, are ordained of God. And therefore the higher power doth require to be honoured, for it doth deserve it. And this agrees with that of Solomon, saying, *My Son fear, thou the Lord, and the King &c.* where it is worthy of notice, that the Hebrew word there used, for (fear) doth not signify a base and slavish fear (which is commonly accompanied with the hatred of the thing we fear) but it doth properly signify a Reverent, Religious and Godly fear for piety, devotion, love and conscience sake, (*In latitudine amoris, non in timoris angustia*) In the latitude, largeness, or liberty of love, and not in the straightness of fear, or by constraint through a base servile fear, as St. *Augustine* speaketh to this effect and purpose. And such a pious and reverent fear, and honor, we owe first and chiefly unto God who is to be revered, and feared above all: And next unto the King, as Gods Vicegerent and Minister on earth.

Secondly, we are to render unto the King, as our Supream Magistrate, as well subjection and obedience as honor and obeysance. But herein (as St. *Augustine* doth well and seasonably admonish, or advise us, *Modus iste servandus est, quem Deus ipse prescribit*) We must observe that manner which God himself doth prescribe unto us; Or according unto the Rule of our Lord, and Saviour Jesus Christ, to render unto Cesar the things that are Cessars; And unto God the things that are Gods. (That is as much as to say) we must render unto our supream Magistrate, or King, those things which be due unto him, Or that duty and obedience which doth properly belong unto him: And unto God that duty and obedience which doth properly belong unto God.

To

Si bonum est
quod præcipit
Imperator &
Præfcs, jubentis
obsequere volun-
tati. Sin vero
nialum & contra
Deum sapit: re-
spicnde ei illud
de Actibus Apo-
stolorum Obedi-
re oportet Deo
magis quam
hominibus. Hie-
ron. Coment in
Epistol. ad Ti-
tum cap. 3.

Aditur quod Cesar
præcipit servendum
quod Imperator
in dicit tollendum
S. August. 2^o
verb: Domini
Secund: Math:
Ser: 19.
10: 1: pet. 2:
21: 22: 23: &

Revel. 1: 5. &
19. 16.

men. According St. Augustine to this effect doth in-
terpret that, and the like places of Scripture, and saith
Si aliud Imperator (sen Rex) jubeat, & aliud
Deus, Deo magis obediendum quam Regi, quia major
potestas; Rex Carcerem, ille Gehennam minatur,
(that is to say) If the King command one thing, and
God another thing contrary thereunto, God is more
to be obeyed than the King; Because he is a greater
power, and doth threaten a far greater punishment,
in case of disobedience; For the King threatens im-
prisonment, or some such like temporal punishment;
but God threatens the Everlasting Punishment
or torment of Hell (yet this notwithstanding) we
must by no means resist the higher power, or King
by Active resistance, or by force of Arms, or Rebel
against him; but we must needs yield passive obe-
dience unto him, and submit our selves to suffer
whatsoever it shall please God to permit, or suffer him
to inflict, or lay on us as a penalty, for our duty, obedi-
ence and Conscience sake towards God. But in all
other things that are not against God, and his word
and Commandements, we ought for God and con-
science sake to be obedient and subject unto the
King. And to submit our selves to his rule, and go-
vernment over us, as well in Spiritual or religious and
Ecclesiastical, as Politicke, Temporal or Civil affairs, or
Causes, accordnig as our Lord and Saviour Jesus
Christ himself hath taught us by his own example
and practice; For although as God, he himself was
Lord and possessor both of Heaven, and Earth, the
Prince of the Kings of the Earth, the King of Kings,
and Lord of Lords; yet in that estate of humiliation
wherein he was for our cause and takes here for a
time on Earth, he did submit himself;

First, to pay tribute unto the Romane Cesar, prince,
or Emperor. For to signify, or shew, that he was
Lord

Lord and Creator of all things both in Heaven and Earth, both in the Sea and Land; And that all Creatures were his Subjects, and at his Command; he did by his Divine Power and providence cause a fish to pay him tribute, as it were so the same as it was first payed unto him; he commanded his Disciple St. *Peter* to give unto the Romane Officers or Collectors of tribute, for the Supream Magistrate, or Romane *Cesar*, or Prince in the name, or behalf both of himself and his Disciple *Peter*.

Christus pro nobis & crucem sustinuit, & tributa reddidit. Nos pro illius honore tributa non reddemus? & quasi filii Regis a vestigialibus immunes sumus? Hier. in

Secondly to be judged at the Tribunal of the Romane Magistrate. For although he himself was ordained by God his Heavenly Father to be the judge of all men, and had all judgement committed unto him of the Father: Yet for our sakes he did humble and submit himself to be judged, and condemned by the Magistrate; And did acknowledge and witness, that the power the Magistrate had over him, as man, was given him from above, even of God himself. And so also did his Disciples follow both the precept and practice, the doctrine and Example of their Lord and Master, and Saviour Jesus Christ, in this kind; and he both by precept and practice hath taught us so to do: As the Apostle St. *Paul* Acts 25. 10, 11. submitted himself unto the Tribunal of *Cesar*, and did acknowledge that there he ought to be judged; And did appeal unto the Supream Magistrate, or the Romane *Cesar* against his unjust and cruel adversaries and persecutors; and that in a cause not meerly Civil, but also partly Spiritual, concerning no less than the whole Christian faith, Doctrine and Religion which he taught. (Although the Romane *Cesar* then was no Christian Prince, or Magistrate, but an Enemy and persecutor of the Christian Faith and Religion) much more ought a Christian Prince, or Supream Magistrate

Matth. 17. comment. Mat. 17. 27.

John 5. 22.

Acts: 17. 31.

John 19. 11.

to be judged, and ruled by him, in all causes as well Spiritual as Temporal, Ecclesiastical as Civil, as far as it shall not be against God, and his word. And to this effect and purpose, did the same Apostle teach us, *Rom. 13. 1, 2, 3, 4, 5.* as we are Christians, by precept as well as practice, to be subject unto higher powers as Gods ordinance, and by no means to resist the higher power or Supream Magistrate, because whosoever doth resist the higher power, doth resist the ordinance of God, and shall receive unto themselves damnation; And therefore we must needs be subject unto the higher power not only for wrath, or fear of punishment, but even for Conscience sake towards God; According as St. *Augustin* doth to this effect interpret these words, saying; *Non solum propter iram, ut effugiamus offensiones hominum, sed pura dilectionis Conscientia erga Deum,* (that is as much as to say) we must needs be subject, not only for wrath, to avoid the offence of man, but also with a pure and sincere Conscience of love towards God, and for his sake. And again he teacheth us, *Tit. 3. 1. To be subject unto principalities and powers, and to obey Magistrates.* And so also the Apostle Saint Peter doth teach us the same doctrine, namely, *To submit our selves to every Ordinance of man* (or unto every man ordained by God, and constituted in power over us) *for the Lords sake; whether it be unto the King as Supream, or unto Governors, as unto them that are sent by him for the punishment of evil doers, and praise of them that do well* *1 Pet. 2. 13, 14.* And this was the doctrine and practice of Christ and his Apostles, and all good Christians for many hundred years after Christ, until at length Heresies, Schisms, and most horrible Antichristian Errors, abuse and corruptions prevailed. And so I pass from the general and ordinary duties of Honor and

August. super
3 cap. Episto-
la ad Galat.

and Obedience unto His Royal and Sacred Majesty, due from, and required of us, at all times, and upon all occasions, unto the more particular, special, and extraordinary duties required of us in the royal and joyful solemnity of this present day, as they are comprehended and signified in these last words of the Text, *viz. And they clapt their hands, and said, God save the King, &c.* In the which last member or branch of the Text, is comprehended and specified a twofold duty required of us, or to be observed and practised of us in this days solemnity. *Viz.*

First, in a joyful and triumphant manner to praise and glorifie Almighty God for his great goodness and benefits to us ward, in his happy Restoration of His Sacred Majesty unto His Royal Crown and Dignity, in this first parallel of the Princes, Priests, and People of *Judah*, at the Coronation of their King *Joash*, comprehended and specified, *viz. And they clapt their hands, &c.*

Secondly, with hearty acclamations, votes, and wishes, to pray unto God for the preservation and safety of the Kings most Excellent Majesty; and for His long, good, happy, and prosperous life and reign over us, in this last parallel or practice of the whole assembly of the Princes, Priests, and People of *Judah*, specified and signified, *Viz. And they said, God save the King, &c.*

The first duty then required of us in this days royal and joyful solemnity, is in a most joyful and thankful manner to rejoyce and praise God for his great goodness and benefits towards us in the happy Restoration of His Sacred Majesty unto His Royal Crown and Dignity, in these words specified and signified, *And they clapt their hands.* As concerning the which, as the hand is commonly used as a most necessary active instrument for divers actions of the body, so it is also

Sometimes used as a necessary passive instrument to express sundry affections or passions of the heart or mind, as of sorrow, joy, or the like; as clapping of the hands is commonly used to express great joy of heart, or in sign and token thereof; and in the holy Scriptures it is usually taken for glorifying, lauding, or praising of God in a most joyful and triumphant manner; as it is said in the Book of *Psalms*, *O clap your hands* (all ye people) *shout unto God with the voice of triumph*. Yea, sometime in this sense it is ascribed or applied improperly and figuratively even unto the very inanimate or insensitive creatures: As it is also there said, *Let the floods clap their hands, and let the hills be joyful together*, *Psal.* 97. 8. And whereby is signified no more but for all the creatures (*in laudo Dei habere unum consensum*) to have one consent or harmony in praising and glorifying of God (as *St. Hierome* doth rightly interpret it,) And this is the first duty required of us in this days solemnity, *viz.* in a most joyful, thankful, and triumphant manner, to praise and glorifie God for this great, most eminent and evident blessing, or benefit of our Sovereign Lord the Kings most Excellent Majesty, His happy Restitution unto H's Royal Crown and Dignity; whereby we also are restored unto our pristine peace and prosperity. But in this our duty there are two special things to be considered and observed of us.

Psal. 47. 1.

St. Hieron. in
Prophet. Amos
comment. cap.
6.

First, (*Quoad Rem*) in respect of the duty it self.

Secondly, (*Quoad modum Rei*) in respect of the form or manner, how it should be performed or done of us.

For the first, *viz.* The duty its self which we ought to practise in this days solemnity; It is to rejoyce in a more solemn manner, according to this example and practice

praise of the whole Assembly of the Princes, Priests, and People of Judah, in my Text, *And they clapt their hands, &c.* Joy or rejoycing, according to the common definition both of Divines as also Philosophers, *Est affectus animi alicujus presentis boni opinionone concepta*; that is, A certain affection or passion of the minde, conceived upon the opinion of some present good enjoyed. But there is in this respect or kinde, a twofold manner, or rather degree of joy: The first is an ordinary or common kinde of joy which men conceive in their hearts upon any ordinary or common object or occasion of joy; and this joy men do commonly and easily expresse with their mouths, or in words: But there is also an other extraordinary or excessive kinde of joy conceived in the heart upon some extraordinary occasion or object of joy: And this kinde of joy Divines do term (*Jubilatio*) or a triumphant kinde of joy. And they define it to be *Ineffabile Gaudium mente conceptum, quod nec abscondi possit, nec Sermonibus aperiri, & tamen quibusdam proditur motibus* (that is to say)

Viñ. Greg. 1b.
24. & 28.
Moral. & Bru-
lif. Distinct. 4.
defia. 1. Sec.

An unspeakable joy conceived in the minde, which cannot be hid, neither expresse with words, and yet is discovered by some outward motions of the body; And such a manner of joy was in the hearts of the whole assembly or Congregation of the Princes, Priests, and people of Judah, conceived upon an extraordinary occasion and object, *viz.* The restauration of their King unto his Royal Crown and Dignity, and his solemn Coronation and Uñction; And the great opinion and hope they had both of their present and future good and happiness thereupon; the which their excessive joy conceived in their hearts because they could not so well expresse in words, they did declare it in deeds, *viz.* by the outward action, motion, or gesture of their body; And clapt their

hands, &c. And such is our own Case and Condition at this time; We are now assembled, or met together to rejoyce, and in a most joyfull and triumphant manner, solemnly to praise the Lord for so rare and singular a blessing, good, and benefit, which we conceive both to enjoy for the present as also hope further to enjoy and receive by the happy and joyfull restauration of our Sovereign Lord the Kings most excellent Majesty to his Royal Crown and hereditary Kingdoms. Wherefore as we conceive our selves to have received and to enjoy so great a good, benefit and blessing from Almighty God, *1. Tim. 6. 17.* from whom we receive and enjoy every good thing, Or who giveth us richly all things to enjoy; even so our joy must be conceived in our hearts, from this great mercy, & goodness of Almighty God towards us; God must be both the subject as also the object of our joy, or rejoycing, and the begining and end thereof; As our joy or rejoycing must arise or be conceived in our hearts from God himself, or his mercy and goodness to us, as the Subject thereof from whence it doth subsist, or hath its beginning or being, or from whence it doth principally, or chiefly proceed and issue: even so must it be terminated in God, or his praise, and glory as the object, scope, or end thereof; That is as much as to say, in our joy or rejoycing, we must chiefly intend and aime at the praise and glory of God; we must glory, and Rejoyce only in the Lord and his loving kindness and goodness towards us; We must ascribe and give unto him only the praise and glory thereof; And by no means ascribe the glory or praise thereof unto our selves, or to any desert, or goodness, or Righteousness of our own, or in us, or any wisdom or providence, or power in our selves or in any other: But we must ascribe it wholly unto the Lord and his power, and wisdom,
and

and providence, and mercy, favour, and goodness to us, as the prophet doth teach and exhort us. *Psalms*. 96. 7. 8. to give unto the Lord glory and strength; To give unto the Lord the glory due unto his name. *Psalms*. 105. 3. And to glory or rejoyce in his holy name. And again. *Jer.* 9. 23. 24. That the wise man should not rejoyce in his wisdom, nor the mighty man glory or rejoyce in his might, nor the rich man in his riches; But that he that glorieth should glory in this that he understandeth and knoweth the Lord, which exerciseth lovingkindness, judgement, and Righteousness in the Earth; For in these things I do delight, saith the Lord *1 Cor.* 1. 30. 31. And from thence the Apostle also doth conclude, that we should ascribe all blessings, and benefits we enjoy, especially those inestimable spiritual benefits, and blessings which we enjoy by Christ, onely unto the free grace and mercy of God towards us (as we are Christians) and we should glory or rejoyce only in the Lord, and his mercy, and goodness towards us, (as it is written) He that glorieth or rejoyceth, let him glory or rejoyce in the Lord. And therefore to this purpose our joy, or rejoycing, should not be Carnal, but Spiritual. For first there is a certain Carnal joy or rejoycing, *viz.* when we rejoyce only in the outward things themselves, or benefits we receive and enjoy, without any respect or regard had unto God, the only Author and giver of them, or regard and consideration of his mercyes, or goodness towards us, whereby alone we do receive and enjoy those outward benefits, or more to glory and rejoyce in the external benefits themselves, then in God that gave them, and his loving-kindness, tender mercies, and goodness to us ward, manifested or declared in the gifts or benefits; Or to set more by the gifts than the giver, than God that gave them, and to trust, and rest more in them, than
in

in God himself. This is (as the prophet speaketh *Amos*, 6. 13.) *To rejoyce in a thing of naught*. And therefore is condemned as naught by God himself; as is to be far from us in this dayes Solemnity. Secondly there is a spiritual kinde of joy, or rejoycing, *viz*, when as contrary to that former Carnal manner of joy or rejoycing, we do more glory and rejoyce in the Lord, and his goodnes, lovingkindnes, and tender mercies to us then in any external good, or benefit we do or can receive or enjoy thereby: Or when as we ascribe and give unto the Lord the whole glory and praise of all good things or benefits we receive, or enjoy and do render unto him due praise, and laud, and thanksgiving for the same. And this is a truly Spiritual and Godly joy or rejoycing, commanded and commended everywhere unto us in the word of God, or holy Scriptures. And therefore in the next place (*Quoad modum Rei*) in respect of the form or manner of this duty, how it ought to be performed, or done of us) we must celebrate this dayes solemnity in a joyfull and triumphant manner with exceeding joy and gladnes, not onely in heart, but also in body; or we must expresse and declare the inward joy or rejoycing of our hearts by outward bodily gestures or motions; According as the congregation of *Judah* clapt their hands for joy at the Coronation of their King *Joash*. And so in like manner we may also without offence to God, feast, or eate, drink and be merry, (as they say) in a more plentifull, free and joyfull manner then ordinary. For this is, not condemned, but rather commended in the Scriptures, by divers examples of Godly and holy men, and of the people of God, as is evident in one more remarkable example, and more pertinent to my present purpose, *viz*. 1. *Chron* 29. chap. 20, 21, 22. Of that most godly, and holy King *David*, and of the whole Congregation of the people of *Israel* at that time,

time; Who at the solemn inauguration of King Solomon, or when he was solemnly anointed King, they did not only exercise, or performe holy and pious duties towards God, in blessing and praising and worshipping of God, by sacrifices, and oblations unto him; But also they did eate, and drink before the Lord that day with great gladness. Yea Christ himself who was the most perfect and holy man that ever was, and a most perfect example of all piety, holiness, and sobriety, yet he did not refuse to be present with his disciples at a Feast. *John 2. 2* But yet this notwithstanding, in this case these cautions and conditions are to be observed. First not to abuse such festival solemnities, in a prophane, barbarous, uncivil, rude, unchristian-like, sinfull, carnall, and ungodly manner, in too much letting loose the reins, as it were, unto our sinfull and wanton lusts of the flesh, in riotting, drunkenness, wantonness, or in barbarous, rude, unchristian, heathenish, idle, wanton, and sinfull sports and pastimes; more like Heathens, then Christians. In like manner as the Heathens, or Pagans, did celebrate their Idolatrous Feasts in all sorts of looseness and lasciviousness. And like unto the Israelites in the wilderness in their Idolatrous Feast kept in honor of their golden Calves, with their Idol, together with their lascivious and wanton manner of celebrating a Feast in honor of that Idol, they took from those Pagans the Egyptians among whom they so long time were conversant and inhabited, and kept a brutish and beastly Feast answerable to such a brutish and beastly God or Idol, as it is recorded of them to their everlasting infamy. *Exod. 32. 5. 6.* That on their Feast day, or at their festival solemnity, after they had offered burnt offerings, and Sacrifices to their brutish and beastly Idol, in as brutish and beastly a manner they sate down to eat and to drink,

Quemadmodum Diodorus Siculus de Bacchinalibus dicit Viz.

Συναγὴ δὲ τῶν ἑθνῶν ἐν ταῖς ἑορταῖς τῶν ἰδωλῶν.

lympharico furore acti ovan Deumque venerantur. *Biblic orhe. Histor. lib. 4. Vid. etiam Clem. Alexan. Admonit. ad Gentes.*

(immunditia. Conspicitur in Idololatrarum. Solemnitatibus. *Procopius. Ubi notandum, est quod verbum.*

proprie signifi-
cat (Ridere)
sed plerumque
in peiori sensu
accipitur in
Scripturis sacris
& quandoque
significat petu-
lenter ridere,
vel deridere,
aut jocari, ut
Gen. 21. 9.
vel lascive lu-
dere, Gen. 26.
8. Et sic de
Israelitis hoc
loco; qui ex
Idololatria ad
gulam prom-
punt, a gula in
lasciviam, nam
convivium eo-
rum. Immo-
destum fuit, &
intemperans.
vid. Dr. Willel
in hunc locum
ex Osiand. &
Simlero.

Apostolus Iude
illos inter ido-
lolatrica Sacra
recensuit. Osiand.
in hunc lo-
cum.

and rose up to play; from the which example of the people of *Israel* and their Idolatrous wantonness, the Apostle St. *Paul* doth most severely admonish, and dissuade Christians: as being most unbecoming their Christian calling and profession, who live under the light of the Kingdome, or Gospell of Christ: And therefore should cast off or leave such workes of darkness, as being most offensive to God, the which will provoak him to revoak his benefits, and instead thereof to inflict his Plagues, and punishments on us. According as to this effect speaking, he saith, *Rom. 13. 12, 13, 14. The night is far spent, the day is at hand.* (that is to say, the darkness of sin, ignorance, and error should be as it were far spent,) or almost quite past, and done with us as we are Christians, and the day is at hand. We live under the day-light as it were of the Kingdome and Gospel of Christ, *Isaiah 60. 1.* 2. (*Wherein Christ the glorious Sun of Righteousness, doth by the light and truth of his holy word, and spirit shine in our hearts, and is arisen on us or unto us.*) *Malach. 4. 2.* And therefore let us cast off the workes of darkness, and put on the Armour of light, or an habit or conversation as becometh the light of the Gospell. Let us walk honestly as in the day time, not in rioting and drunkenness, not in Chambering and wantonness, not in strife and envying; But put ye on the Lord Jesus Christ, *viz.* Both by faith, as also by life; both by Justification, or Righteousness of faith, as also by Sanctification, Holiness, and Righteousness of life: And make no provision for the flesh to fullfill the lusts thereof. *1 Cor. 10. 7.* And again; Neither be ye Idolaters as were some of them (or of the people of *Israel*) as it is written, *The people sate down to eat, and to drink, and rose up to play. Rom. 13. 4.* I say we must not dishonor both God and our King the Minister of God for the good both of our souls

souls and body, and not for the hurt of either. And this day which we celebrate and keep solemn in honor of him, we must not abuse to the dishonor both of Almighty God and the Kings Majesty, and the danger of the hurt, or perhaps destruction both of our soul and body, by rioting and drunkenness, chambering and wantonness, and the like works of darkness, and sinful lusts of the flesh, like unto Pagans and Idolaters. But on the contrary, we should use it in a Godly and sober manner, as becommeth Christians under the light, or truth of the Gospel of Christ, and should walk or behave our selves as Children of light. Neither must we use any filthy or foolish talking or jestings, which are not convenient or seemly for Christians, but rather giving of thanks to God for his goodness and benefits; we should honor and adorn this days Solemnity chiefly in holy and pious duties and recreations as it were of the soul, especially in laud and thanksgiving unto God, for this great and eminent blessing and benefit, in a joyfull and thankfull remembrance and acknowledgement whereof this days solemnity was ordained, or appointed by Authority, *Ephes. 5. 3, 4, 8, 11, 18, 19, 20.* as the Apostle *St. Paul* to this effect doth teach us as we are Christians, *viz,* Not to let any fornication or uncleanness or covetousness to be so much as named amongst us, as becometh Saints; Neither filthiness nor foolish talking or jestings which are not convenient, to wit for Christians, but rather giving of thanks, and to walk as Children of light; And to have no fellowship with the unfruitfull works of darkness, but rather to reprove them; And not to be drunk with wine, wherein is excess, but to be filled with the Spirit, speaking unto our selves in Psalms, and Hymnes and spiritual Songs, singing and making melody in our hearts unto the Lord, giving thanks always for all things unto God

and the Father in the name of our Lord Jesus Christ. This is a true spiritual mannner of joy and rejoycing in the Lord, most pleasing and acceptable unto him, and whereby we may truly honor and glorify him, for his great goodness, blessings and benefits to usward. For thus to rejoyce and to praise God for his benefits, is truly to glorify him, as the Lord himself by his Prophet saith, *Psalme. 50. 23. Whosoever offereth praise glorifieth me; And to him that ordereth his conversation aright, will I shew the Salvation of God.* So that here the Lord, as you may see, doth require of us a twofold manner of glorifying of him, that he may extend his saving grace, blessings and benefits unto us. *viz.*

First to offer him praise with our mouths.

Secondly to order our conversation aright. Or to glorify and praise him both with our lips, as also in our lives and conversations; not only in our words, but also in our works. *Mat: 5. 16.* as our Saviour Christ commands us, *To let our light* (that is to say) to let the light of that knowledge of the truth, or of Doctrine or Faith, or of our Christian profession of the light or truth of the Gospel of Christ, be so manifest and apparent to be sincere and true in us, by our good works, our good example, by our good life, and conversation, that men may see our good works, and glorify God our heavenly Father. This is truly to glorify God for his goodness, and benefits to us, both in our selves, and others; namely, not only in words, but also in works, not only with our lips, but also in our lives; not onely in word & tongue, but also in deed & in truth *1 John. 3. 18.* and not only this present day, and on this occasion, but also all other the days of our life. And this also is a true spiritual, and Christian man-

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ner of joy or rejoycing in the Lord with praising or glorifying of him, which we are to keep and celebrate in a joyfull and thankfull remembrance of his blessings and benefits, not onely this day, but all the days of our life; The which will end at last, at the end of this life, in everlasting joy and rejoycing with eternal and uncessant *Allelujabs*, or songs of praise and thanksgiving unto God. Whereas on the contrary, prophane, carnal, wanton and sinfull joy or rejoycing will end at length, in everlasting weeping and gnashing of teeth, according as one doth very ingeniously observe, That the carnal and sinfull joy of this world, *Sicut punctus est, a quo linea miserie trahitur in infinitum*, that is to say, It is like unto a Geometrical point, from whence the line (as it were) of misery or sorrow is drawn out unto an infinite extent of eternity; *Job 20. 5. For the triumphing of the wicked is short, Prov. 14. 13. And the joy of an Hypocrite or ungodly person but for a moment. Isaiah 65. 14. And the end of such carnal and sinfull joy, or foolish mirth is heavenesse; it will end at last in everlasting sorrow, weeping and gnashing of teeth. Mat. 24. 15.* But on the other side spiritual and godly joy or rejoycing in the Lord, *est sicut linea sine termino duratura* (that is) It is like unto a Geometrical line which hath no end, but endureth unto eternity; For it is begun in the Godly and faithfull here in this present life. For it is the joy and happines of the faithfull Saints and Servants of God here in this life, to be alwayes praising God as the Prophet saith *Psal. 84. 4. Blessed are they that dwell in thy house, they will be still praising thee:* And this blessed exercise of blessing and of praising, and glorifying of God shall be continued in them for ever in Heaven. For it shall be as it were (*1 Cor 13. 1*) *i. e.* The sole and most proper work or exercise of the Saints, and Servants of God in Heaven alwayes to rejoyce and to praise God,

and joyfully to sing eternal (*Allelnjahs*) or songs of praise and thanksgiving unto their Heavenly King for his infinite and everlasting love and mercyes and blessings and benefits towards them; And ascribing salvation, and glory and honor and power unto the Lord, for all his righteous workes and judgements and deliverances for evermore. And in this respect this duty or Sacrifice of praise shall outlast all other Sacrifices, Sacraments and holy duties, and exercises, which shall all cease and end with this present life and world; But the sweet harmony of the Saints and Servants of God in singing praises unto him, shall never cease or end, but shall last everlastingly in both their hearts, souls, and mouths, for ever in Heaven; And that in a far more extensive and intensive, ample and fervent manner then now in their estate of imperfection here on earth, like unto charity its self the root or fountain thereof, *1 Cor.* 13. 8, 9. 10. which never faileth, but will more abound in our perfect condition of knowledge and love in Heaven, than in our imperfect condition on earth. And therefore the first and chiefest duty which we are to observe, and practice in this days publique and joyfull solemnity, is to rejoyce with laud, praise and thanksgiving unto God for all his loving kindnesse, mercyes, blessings, and benefits. But more especially for the most evident and eminent benefit for the which this days solemnity was appointed.

The next duty (according to the order of my Text) required of us in this days solemnity, is; not onely to rejoyce and praise God for this great and singular blessing and benefit of his sacred Majesties restoration to his Crown and Kingdoms (whereby the Lord hath been pleased evidently and eminently to appear unto us in mercy and goodness) but also to pray unto God for the continuance and increase of this benefit

benefit and blessing in saving and preserving his most Excellent Majesty, and blessing both him and us with a long happy and prosperous life and reign over us; According to the example of the whole assembly of the Princes, Priests and people of Judah in my Text, towards their King, saying *God save the King*, or (as the words in the original, or Hebrew Text) do more properly signify (*Let the King live &c.*) The which words do comprehend in them not only a joyfull vote or wish, but also prayer unto God for the long and happy life and reign of their King. And from the which example we observe an other duty required of us in this days solemnity, *viz.* Not only to Rejoyce and to praise God for his goodness in the happy restitution of his Sacred Majesty unto his Royal Crown and Dignity; But also to pray unto the Lord to save or preserve him with a long, happy, good and prosperous life and reign over us.

For it is not enough for us only to will it or to wish it, but we must also Pray unto God for it: For Prayer is a most effectual means for the obtaining of any blessing or benefit of God: as Christ himself hath promised unto us, saying *Aske and it shall be given unto you, &c.* For every one that asketh receiveth: *Mat. 7. 7, 8.* But there is a fourfold condition required of us, that our prayers may become truly effectual and prevalent with God, for the obtaining of any blessing, or benefit of him, *viz.*

First, that our Prayers be importunate, urgent and instant, or earnest with God, as our Saviour Christ doth intimate and signify in that parable of his, *viz. Of the importunate friend, Luke 11. 5., And of the importunate Widdow, Luke 18. 1, 2. Rom. 12. 12.* And the Apostle to this effect teacheth and exhorteth us to continue instant in prayer.

Secondly, that we pray in Faith; for on this condition

on

James 1. 67.

August de verb.
Domi. secundu.
Lucam Ser. 36.

on we shall receive all good things from God as Christ himself hath promised and said. *Mat. 21. 22.* That all things whatsoever we shall ask of God in Prayer (Beleiving) we shall receive. And the Apostle also teacheth us, To ask in Faith, nothing wavering, or otherwise we may not think to receive any thing of the Lord. Wherefore Faith, and Prayer must ever go together as Supporters and helps each unto other; As a Father saith, *fides fundit Orationem, & fusa oratio fidei impetrat firmitatem*: Faith poureth forth prayer, and prayer poured out forth, doth procure firmness of faith.

Solus Christus
o. a: pro omni-
bus, sicut & so-
lus paritur pro
Universis. Hiero.
comment. in
Mat. cap. 6

A true christian
as a Father saith
τὸν θεὸν καὶ τὸν
ἀνθρώπον ὡς ἑαυ-
τὸν καὶ τὸν κόσμον
ἀγαπᾷ. i. e.

Et peti, & pre-
catur ea quæ
sunt vere bona,
nempe bona
animæ. Clem.
Alex. Stromat.
8. Non petitur in
nomine salva ois
quic quid peti-
tur contra ratio-
nem salutis Au-
gust. in Evang.
Johannis Tract.
102. de verb.
Lom. cap. 16.

Thirdly, that we ask all things of God in the name of his Son Jesus Christ *Mat. 3. 17.* in whom he is well pleased, and for his sake, and with faith in him, and through his only mediation and intercession with his heavenly Father for us. For as Christ himself hath faithfully promised, whatsoever we shall ask the Father in his name, he will give it us: For Christ ever liveth as our great high-Priest, to make continual intercession for us. And he is our only mediator, and Intercessor and Advocate with the Father. *Heb. 7. 25.*

1. *John 2. 1.* And Christ alone in himself, or by vertue of his mediation and intercession for us, doth offer up the prayers of the Saints, that (as sweet incense) they may be pleasing and acceptable to God. *Rev.*

8. 3, 4.

Fourthly, that we aske of a good and gracious God, nothing but good and gracious things, agreeable to his good will and pleasure revealed unto us in his holy word; And truly good indeed, not onely for our body, but also and that more especially for our soul. For then we may be confident, and fully assured that God will hear our prayers, and grant our requests, as the Apostle testifieth, that this is the

the confidence that we have in God through Christ, *1 John 5. 14, 15*
That if we ask any thing according to his will, he hears us; And if we know that he hears us, whatsoever we ask, we know that we have the Petitions that we desired of him. And upon these terms and conditions, *we may ask what we will, and it shall be done unto us, as Christ hath also promised: John, 15. 7.* and must ask all things of God, and at all times; especially at this time, and upon this extraordinary occasion we both may, as also must ask of the only good God. (as I may usurpe the words of an Ancient Father, or Doctor of the Church to this effect) *Ἐξ ἀγαθῶν ἄλλα δίδωμι, τὰ δὲ παραμένοντα.* *Ex bonis alia quidem dari,*

Ergo quoties non accipimus? no: Prestantis est impossibilitas sed culpa deprecantem. Hieron. in Math. cap. 17. Et quia oramus quod non oportet sequecont a voluntatem Dei et nostram salutem. Idem in Epistol. cap. 3. Clem. Alexand. Stromat. lib. 7.

alia vero permanere (that is) of good things, that some may be given, and that some may remaine, or be continued unto us; And then our Prayers will become effectual with God. Our faithful Prayer will be an effectual means to Cause the Lord to pour a blessings on us; and to give us that which is good, to give us all good things from Heaven. For faithful Prayer is as it were the Key of Heaven to open the Treasury thereof, and to convey all good things, all blessing, and benefits from thence unto us. *Oratio* *justi clavis est cæli; ascendat precatio, et descendet Dei miseratio* (that is) The Prayer of a just man (that is to say) of a man justified by Faith, and Sanctified by the Spirit of God, is as it were the Key of Heaven; Let us send up our Prayers, or let them ascend up unto God, and his Grace and mercy will descend down on us, and he will send us all good gifts, good both for our Soul and Body. For (as the Apostle testifieth) *The effectual fervent Prayer of a Righteous man availeth much, James 5. 16.* Wherefore if we would have our Prayers prevail with God, and avail us much for the conveyance of any blessing or benefit from Heaven unto us here on earth, we must labor

An. u. p. Ser. de Tempore. 126.

Sicut Petas et
Conversio pro-
movent effecta
Precationis, Sic
eadem impedi-
unt Impietas et
Impoenitentia.
Feugueret Eu-
chirid. Thesa.
Sacra' scrip. in
verbo Orationis.

Isaiah 1. 14,
15, 16.

Rom 5. 1, 2, 9.

1 John 1. 7. v.

St Hieroni in
Isa. Prophet.
cap 59 comment

after (Righteousness) *Viz.* First by true and unfeigned repentance, and turning from our sins unto Righteousness: By ceasing to do evil, and learning to do well; Otherwise the Lord will be far from us, and will not hear our Prayers; And though we spread forth our hands, he will hide his Eyes from us: Yea, when we make many Prayers, he will not hear us; As he hath threatned, to this effect, by his Prophet; *For our iniquitie do separate between us and our God, and our sins do hide his Face from us, that he will not hear us,* Isaiah 59. 2.

Secondly by Faith in Jesus Christ, and the merits of his most precious blood, by which only we are Justified in the sight of God, and reconciled unto him, and have Peace with him, and access into his Grace, and stand assured thereof, and are saved from his wrath, and cleansed from all our Sins. *Ut quos Paries dividerat Peccatorum, Christi Sanguis conjungeret;* That whom, as it were, the Wall of Sins hath separated, the blood of Christ might reconcile, (as Saint *Hierom* to this effect speaketh) Wherefore as we our selves, should be thus qualified for Prayer; so our Prayers also should be qualified according to our several occasions and necessities. And as we do receive all good things from a good God, and have continual occasion, and necessity of receiving more benefits and blessings from him, or at least wise for the Confirmation, and Continuance of former benefits unto us: So it should be our continual work, and exercise, to return the Lord praise for those benefits and blessings which we have already received. as also to pray unto him for the Continuance and increase of them unto us: And therefore praise and prayer must alwaies be joyned together. They are the two great spiritual sacrifices which we must continually offer unto God by our great High-priest Jesus Christ

Christ for all his benefits: And the which seem partly to be prefigured by the daily or continual sacrifice of the two Lambs, which the Lord commanded to be offered under the Law. For although that Continual morning and evening sacrifice of the Lambs did more properly and specially prefigure and represent Christ Jesus *the Lambs of God slain from the foundation of the World*; And the perpetual force or vertue of the sacrifice, offering of himself once for all, for the salvation of all the faithful from the morning as it were unto the evening, from the beginning unto the end of the world; Yet notwithstanding, it may Metonymically (*ab effectu*) from the effect thereof, signifie any spiritual sacrifice, which we offer unto God, by vertue and force of that one continual sacrifice of Christ once offered for us. But more especially these our spiritual sacrifices of praise and prayer, which we are continually to offer unto God for all his benefits and blessings in the name of Christ. We must then offer unto God continually, First, The sacrifice of praise and thanksgiving for all his benefits, and blessings already received. Secondly, The sacrifice of prayer for benefits to be received, which we stand in need of, or desire of God: or at leastwise for the confirmation and continuance of benefits received unto us. So that these two duties (as I have said) of praise and prayer must alwaies go together; as the Apostle to this effect, joyning them both together, doth teach us: *viz.* That in every thing by prayer and supplication with thanksgiving we should let our requests be made known unto God. And therefore by Christ Jesus, *we must offer the sacrifice of praise unto God continually, the fruit of our Lips, giving thanks unto his name* for his benefits, by Christ Jesus: likewise we must continually offer up our prayers, in his only name, by his only merits, and through his only Mediation,

Exod. 29. 38. v.

Re cl. 13. 8.

Heb 10 10, 12, 14. v.

Phil. p. 4 6. v.

Heb. 13. 15. v.

Non Deus odore
fumi delectatur
sed tantum
illud quod hic
significatur, spi-
ritualiter Deum
delectat, cum
spirituali terex.
habetur. Aug.
Quest. in Exod.
Quest. 127.

Revel. 8. 3, 4.

diation, and intercession with God his Heavenly father for us; That like sweet incense, our prayers may ascend up before God, as a sacrifice acceptable and well pleasing unto him.

Bnt more especially for this great, publique, and eminent benefit which we have received from God, in his sacred Majesties happy restitution unto his Royal Crown and dignity, according to the solemnity of this present day, as also for the continuance and increase of this benefit and blessing unto us, that it may be truly blessed unto us. That as it hath pleased Almighty God to restore him to his Crown and Kingdoms, so he would be likewise pleased to save, preserve, and bless him, and us in him, not only with a long, but also with a good, and happy life, and Reign over us both for his and ours not only temporary and transitory, but also perpetuall and everlasting good and happiness: that both he and we under his good and godly government, may lead a quiet and peaceable life, in all godliness and honesty: for this is good and acceptable in the sight of God (as the Apostle Sant Paul to this effect, and purpose doth teach us)

1 Tim 2. 1, 2, 3.

Viz. That First of all (or chiefly, and in a more especial manner) Supplication, and Prayers, and Intercessions, and giving of thanks be made for all men (for Kings and all that are in Authority) that we may lead a quiet and peaceable life, in all godliness and honesty; For this is good and acceptable in the sight of God our Saviour. But we must not confine or restrain our spiritual sacrifices of praise, or prayer, in this kind, only unto this or the like solemn time or occasion; But we should offer these spiritual and holy sacrifices and duties unto God at all times, and upon all occasions, and also all the daies of our life, (according as the Apostle doth teach us) To pray without ceasing, And in every thing, (or for every thing, and upon every

1 Thess 5. 17, 18.

every occasion, or at all times) to give thanks: For this is the will of God in Christ Jesus concerning you. For by speaking unto God in praise and prayer, we have more familiar Conversation with Almighty God himself. For by praise and prayer we do, as it were, talk with God, and communicate the very secrets of our hearts, our secret requests, and desires unto him. We do thereby make known unto God, both the thankfulness of our Hearts for benefits already received, as also the desires of our Hearts for the benefits to be received, as the Apostle doth teach us: In every thing, by prayer and Supplication, with thanksgiving, to let our requests be made known unto God. Wherefore if praise, but especially prayer, be an occasion of our more familiar Conversation with God, we should omit no opportunity of drawing neer unto God. For it is good for us (with the Prophet) *Psal. 73. 28. to draw neer unto God.* For if we draw neer unto him in praise and prayer, he will draw neer unto us in Grace and Mercy, as the Apostle also saith, *James, 4. 8. Draw nigh to God, and he will nigh to you.* And therefore in this respect, as a most antient Father, or Doctor of the Church, doth well observe of a true Christian, and saith, *παντα ὁμοῦ ὡραται ἡ βίη, δι' ἧς ὁ ζωὴν αἰώνιον κερταται ὁ θεός, i.e. Per totam orat vitam, dum per preces suas cum Deo studet versari.* (that is) he doth pray continually through his whole life, whilest that he doth study by his prayers to be conversant with God. And again to the like effect, he most elegantly speaketh, and saith *ἀνὰ τὸ βίον αὐτοῦ παντὶν ὡς ἡμέρα, αὐτὸς ὁ ζωὴν αἰώνιον κερταται ὁ θεός, i.e. Universa ejus vita tanquam quidam celebris aut sanctus dies festus est: Atq; ei quidem sacrificia sunt ipsa preces et laudes* (that is) His whole life is as it were a continual festival solemnity or holy day; And his sacrifices to offer unto God thereon, are praise and prayer. And to this purpose God hath ordained and consecrated

ὡς ἡμεῖς ποιεῖ
τὸ θεὸν ἡμεῖς
i.e. EA precatio
cum Deo con-
versatio, et col-
locatio.

Clem. Alexand.
Stromat. lib 7.

Philip. 4. 6.

εἰ δὲ πρὸς τὴν
ὁμιλίαν τῆς πρὸς
τὸν θεὸν γίνεται ὡρῇ
ἡ δέξις ἀπορροῇ
πνεύματος τῆς
προσεύχης τῆς
πρὸς τὸν θεόν

i.e. Si conversa-
tio cum deo
ocasio est re-
catio, a cedendi
sine ad deum
nlla est prater-
mitt nlla occasio
Clem. Alex. n.
Strom. Lib. 7.

Idem Ibidem.
Clem. Alexand.
Stromat. Lib 7.

Clem. Alexan.
Ibidem.

Vid.
Isaiah 53. 11.

Jer. 23. 6.

Acts, 4. 11, 12. &
10. 43.

Ephes. 2. 20, 21.
22.

1 Tim. 3. 15.

1 Pet. 2. 5.

ἱερὸν ὁ οὖτος
ὁ τοῦ οὐκοῦ
δοξαζόμενος
αἱ ἑκείνου
i.e. Mel u est hoc
Templum, ad ac-
cipiendum Dei
dignitatis mag-
ni. dñum Clem
Alexand. Stromat
lib. 7.

1 Cor 3. 16 &
6. 19.

Clem Alexand
Stromat. L. 6. 7.

Clem. Alex.
ibidem.

consecrated a twofold Temple, wherein to offer up these spiritual sacrifices. *Viz.* ὁ οὖτος μέγας οὗτος ἡ ἐκκλησία, ὁ ἱερὸς οὗτος ὁ ἀνθρώπων. i.e. *Templum unum quidem est (Adegnum) ut (Ecclesia) Alterum vero (parvum) ut (Homo)* (that is) There is one great Temple, which is the truly (Catholick) or universal Church of Christ composed of divers living Stones or faithful Members, as stones in the structure of the material Temple; For all the faithful, all true Christians, are built upon the foundation of the Prophets and Apostles, (That is to say, on that fundamental Doctrine of free Grace, or Justification and Salvation only by the obedience, Righteousness and Merits of Jesus Christ, taught by all the true Prophets and Apostles) *Jesus Christ himself being the cheif Corner-stone: In whom all the building fitly framed together, groweth unto an holy Temple in the Lord: In whom all the faithful are builded together for an habitation of God through the spirit. This is the true House of God, and Church of the living God, the Pillar and ground of the truth. For all the faithful, or all true Christians, as lively stones, or true and lively Members of the Catholick Church of Christ, are built up a spiritual house, (or Temple unto God) an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Chrst.*

The other Temple is a little temple, *Viz.* (every true Christian) *who is the Temple of God, and the spirit of God dwelleth in him. And whose very body is the Temple of the Holy Ghost.* And therefore every true, and unfeigned Christian, as I may use the words of the foresaid father, *Viz.* τὰ ὅγια τοῦ ἁγίου πνεύματος ἐν ταύτῃ καθάπερ ἐν ὁλῷ σώματι. i.e. *Sancta facit et Cogitat, ea ratione semper mundus ad orationem,* (that is) He doth alwaies both do and think holy things, and by this means is alwaies prepared and ready for prayer. And so, *Κάν μένος διχίλου, τὸν ἅγιον ἀγίον χορὴν σωματικῶς ἐκτε.* i.e. *Licet*

Licet oret solus, habet Chorum Angelorum una assistentem, (that is) Though he pray alone, yet he hath a whole quire of Angels to assist him therein. And therefore this is the best Temple, or house of prayer, that a man can choose to pray in and where God will most readily hear him, and grant his petitions. And this is the best course we can take to have our prayers heard and granted: *viz.* Alwaies so to behave our selves in our lives in all holy Conversation and Godliness; And to have such pure, clean and holy Hearts, and affections, that we may be alwayes fitted and prepared to pray effectually unto God upon all occasions, that God may hear our prayers, and grant our requests.

As likewise whensoever we pray, or wheresoever we pray, whether in publick, or in private, or upon whatsoever occasion, or for whatsoever we pray, alwaies to pray in the spirit, heart or mind, or with the spirit, heart or mind. For God doth require that we should draw near unto him in prayer, or in any other holy duty, with pure, clean and holy hearts and hands; That we should come before him, especially in his Sanctuary, or house of prayer, *Psal. 24. 3, 4. with clean hands and a pure heart,* as the Prophet saith, *Psal. 26. 6. I will wash mine hands in Innocency, so will I compass thine Altar, O Lord: And again, Who shall stand in the holy place of the Lord? Viz. He that hath clean hands and a pure heart.* And the Apostle, *1 Tim. 2. 8. would have men pray everywhere, lifting up holy hands, without wrath or doubting.* And God is a most pure spirit or minde, and therefore he doth seek or look that men should worship him and pray unto him in spirit and in truth, that he may hear their prayers, and grant their requests; as a Father saith to this effect, *Viz. τῆς ψυχῆς δὲ τῆ νοῦ ἐπαροχή οὐκ ἔστι, πρὸς γὰρ ἡμῖν ψυχὴ ψυχῆς, καὶ νῦς νῦος ἐπαροχή. i. e. Ipsam animam et mentem*

Kαὶ δαπάνη τῆ νοῦ, δὲ ψυχῆς δὲ οὐκ ἔστι τῆ νοῦ ἀποδοχή ἐξ ὁσίων ἑργῶν οὐκ ἔστι τῆ δὲ ψυχῆς. i. e. Mente pura, justa autem vita et recta institutione, et sanctis operibus, et justa oratione. Clem. Alex. Strom. lib. 7.

John 4. 23, 24.

Clem. Alexand. Stromas, lib. 7.

Deus exaudit, cum iam certe Anima animam, et Mens mentem exaudiat, (that is) God heareth the very spirit, soul or mind, when it is certain that God being a spirit or mind, may hear a spirit or mind, &c.

August. de vera
Ioh. ut. 166.
cap. 313.

Wherefore, as Saint *Augustine* also speaking excellently to this effect, saith, *Volens in Templo orare, in te Ora, et ita age semper ut Dei Templum sis; Ibi enim Deus exaudit ubi habitat,* (that is) wilt thou pray in the Temple? pray in thy self, and alwaies so behave thy self, than thou mayst be the Temple of God; for there God doth hear prayer, where he doth inhabit or dwell.

Exod. chap. 27.
and 20.
2 Chron. 4. 1, 19.

And (as Christians are the holy Temples of God, by their holy calling and profession) even so, as in the material Sanctuary or Temple under the Law, there were two Altars, the one outward, whereon they offered the Carnal sacrifices of beasts; the other inward, which was called the Golden Altar, and was placed in the most holy place of the Temple; And whereon the high priest only offered most pure incense, according to the command of the Lord to this purpose; even so (as Saint *Augustine* doth well observe to this purpose) *In nobis duo sunt Altaria Constituta, Corporis scilicet et Cordis nostri. Et duplex a nobis Sacrificium querit Deus: unum ut simus Casto Corpore, aliud ut mundi corde esse debeamus:* (that is) There are two Altars constituted in us: (to wit) the one outward, the other inward; The one of our body, The other of our Heart. And God doth require that we should continually offer unto him a twofold spiritual sacrifice on these two Altars: *Viz.* First in respect of the outward Altar of our body to be chaste, pure and clean from all carnal pollutions. Secondly, In respect of the inward Altar of our heart, to be sincere, pure and free from all spiritual pollutions: Or as the Apostle doth teach us, 2 Cor. 7. 1. *To cleanse our*

August. de Temp.
Serm. 152.

selves

selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. That so we may be at all times, and upon all occasions ready, and prepared to offer up unto God the spiritual sacrifices of praise and prayer: both on the outward Altar of our body, that is to say, with our outward bodily members, our mouths, hands and knees, by calling on God with our mouths at all times, and seasons. And (with the Prophet) Psal. 55. 16, 17. Evening, and morning, and at noon day, to pray, and cry unto God. Psal. 95. 6 And by worshipping and falling down, and kneeling before the Lord our maker. 1 Tim. 2. 8. By praying everywhere, and at all times lifting up holy hands unto God. And offering up our prayers by our great, and most perfect, holy and everlasting high priest. Heb. 7. 24, 25, 26. who ever liveth to make intercession for us, the Lord Jesus Christ, and through faith in him, and his only mediation and intercession for us: That so our prayers may ascend up as sweet incense before God, or be most acceptable, and pleasing unto him: As also to praise God with our lips, Psal. 63. 3, 4, 5. Because of his loving-kindness, to bless him whilest we live, and to lift up our hands in his name: And to praise him with joyful lips: To come before his presence with thanksgiving, and to make a joyful noise unto him with Psalms. Psal. 95. 2. and to talk of all his wonderful works. Psal. 146. 6. and to let the high praises of our God be alwaies in our mouth: and in a word, by our great high Priest the Lord Jesus Christ, Heb. 13. 15. to offer up to God the sacrifice of praise continually, the fruit of our Lips, giving thanks unto his name. Secondly, To offer up unto God continually the sacrifices of Praise and Prayer, not only on the outward Altar of our body, but also on the inward Altar of our Soul or Heart. And (with the Prophet David) to let our Soul bless the Lord, and all that is within us

*Μὴ ἐστὶν ὁμοιω-
σις τῆς σαρκὸς
καὶ τοῦ αἵματος
ἐν τῇ προσευχῇ
αὐτοῦ. Ὁμοιω-
σις γὰρ τῆς σαρκὸς
καὶ τοῦ αἵματος
ἐν τῇ προσευχῇ
αὐτοῦ. Ὁμοιω-
σις γὰρ τῆς σαρκὸς
καὶ τοῦ αἵματος
ἐν τῇ προσευχῇ
αὐτοῦ. Ὁμοιω-
σις γὰρ τῆς σαρκὸς
καὶ τοῦ αἵματος
ἐν τῇ προσευχῇ
αὐτοῦ.*

Psal. 110.

Revel. 8. 1, 2

Psal. 95. 2.

Psal. 103. 1.

to bless his holy name. And according to the admonition of our Saviour Christ, *Math. 6. 6. when we pray, to enter into our closet, and when we have shut the door, to pray unto God our Heavenly Father in secret, that God may reward us openly.* (*Ut inclusa pectoris Cogitatione labiisq; compressis orems Dominum* (that is) *To pray unto God with the secret inclosed Cogitation of our heart, our lips being closed, or silent*) as Saint Hieron doth interpret, or expound those words of Christ (or else) *In secreto meditationis, vel in secretum mentis, et arcanum, per actum secretæ meditationis, Conscientia recta, et anima ab exterioribus quiescente cum orat, et exclusa omni prava affectione mundana, vel sensibus exterioribus clausis, vel orare spiritu, et Veritate, vel in Cordis intimo* : That is to say, In the secret of Meditation, or in the secret or hidden part of the mind by the Act of secret meditation, or with a right, and sincere conscience, and the Soul resting or being quiet, and free from all outward things to disturbe or trouble it, when a man prayes; or excluding every evil worldly affection, or the outward senses being as it were closed or shut, and all such outward evil objects being excluded from them : Or to pray in spirit and in truth, and in the very inward recess of the Soul, (as some do interpret, or expound those words) And in this manner we should Celebrate and keep not only one day in a year, but also every day of our whole life holy unto the Lord, in Celebrating his mercies and lovingkindness, and goodness, and benefits, and blessings towards us; and in praise and prayer unto God for benefits and blessings both past, present, and to come, which we either have received, or do receive, or hope and look to receive from God. For as we have received all benefits and blessings from God, and do stand in daily need of his help, his benefits, or blessings; so we should continually, daily and

Vid. Thom. Aquina.
comment in
Math. chap 6 Ex
St August.
Ch y ost. Rami-
bus. Isidor. &c.

*παῖδες τοῦτον δὲ
λέγει ἐπὶ τῷ ἀ-
ποστόλῃ αὐτῶν
παραδόντες αὐτὸν
τῷ ἑσθρὺ περὶ τοῦ
μύστου. i.e. Per
totam ergo vi-
tam dicem te-
sum agentes,
ubique et omni
ex parte Deum
adesse persuasi.
(Iern. Alex.
Strom. Lib 7.*

and duely offer unto him, both the sacrifice of praise for benefits already received, and prayer for benefits which we stand in need of, and expect, or hope to receive of God: So that (as I have said) our whole life should be a continual exercise of praise and prayer unto God: And our whole selves both body and soul should be an holy Temple or spiritual house of praise and prayer: and an holy Alter wherein, and whereon, *1 Pet. 2. 9. we should as a Royal Priesthood, an holy nation, a peculiar people, shew forth the praises of God, who hath called us out of darkness into his marvelous light. Revel. 1. 6. And as spiritual Kings and Priests unto God. 1 Pet. 2. 5. to offer up the continual spiritual sacrifices of praise and prayer acceptable to God by Jesus Christ.* But more especially for great and eminent benefits and blessings, such as this for which this dayes Solemnity was purposely ordained or appointed: *viz. for us in a more especial and Sollemne manner to offer up the spiritual sacrifices of praise and prayer, or to rejoyce with praise and thanksgiving unto God for the Kings most excellent Majesties happy and joyful restoration unto his Royal Crown and Dignity, and his antient Hereditary Kingdoms and Dominions: as likewise to pray unto the Lord for the Continuance and increase of this so great a blessing and benefit unto us, through the long, happy, good, blessed and prosperous life and Reign of his sacred Majesty among us and over us: for the which (I say) we should offer the spiritual sacrifices of praise and prayer unto God, not only on this day, or one day in the year, but also all the years and daies of our life. Luke, 11. 6, 7, 8, 9, 10, 11.* And then no doubt Importunity it self, if nothing else, will make our prayers effectual and prevalent with God, as our Saviour Christ himself hath warranted and assured us. Finally, (to draw to a conclusion) If we would have

Genus autem
ipsum orationis
est gratiarum
actio propter
præcæta, præ-
sentia, et futura
ut quæ sint per
fidem iam præ-
sentia. Clem.
of Alex Strom.
l.b. 7.

the Lord to accept of our sacrifices of praise and prayer at all times, and upon all occasions, but more especially at this time, and upon this great and extraordinary occasion, and returne a most gracious answer, especially in this great benefit and blessing, for the which we now seek unto him, in this dayes Solemnity and exercise. *Viz.* That according to our common or general and joyful and hearty votes, or wishes and desires to Almighty God (after the good example of the People of *Judah* in the Text) to save our King, or to preserve and bleſs him, and us in him, with a long, good, and blessed Reign and life among us, and over us, both to his and our, not only temporal, but also spiritual, not only transitory, but also immortal, and everlasting good and benefit, as well of the Soul as of the Body, we must not only wish it, or will it, and desire it, or pray for it: But also, and that chiefly to Practise such things as may tend thereunto, and end therein. It is observed of the wisest of Kings, and of all meer mortal men, *Prov. 28. 2. That for the transgression of a Land many are the Princes thereof,* (which in effect, is as much as to say) That, either there is an often change of the Just and good Princes of so evil or wicked a Land, or Nation, or for the transgression, or iniquity of the People thereof, God as a just judgment or punishment on them for their transgressions, or sins, doth often deprive them of their just and good Princes: They are but of short life and continuance with such a sinful People or Nation: Or else, which is also most commonly incident thereunto, the Lord doth justly chastise and punish them for their sins with many wicked Princes, or Cruel, and unjust Tyrants and Usurpers, or suffer many such at once to Tyrannize over, and oppress such a Land or Nation. And of the which we our selves (no doubt for our transgressions, and Sins) had of late years too much woful Experience:

nience: wherefore (I say) if we would avoide this just punishment or Chastisement which we have so lately felt, or other the like plagues or judgments which we most worthily deserve by our sins and transgressions: and would have the Lord to turn, and take away the fierceness of his wrath from us, especially in this case, or kind, and preserve, and continue the just, and lawful Government of our Prince and Sovereign Lord, the Kings most Excellent Majesty over us, and to save, preserve and bless him with a long, good, prosperous and happy life and Reign over this Land and Nation, it is our part and duty to turne unto the Lord from all our iniquities and transgressions which we have committed: and as the Lord himself doth in a more especial manner, to this effect, and purpose, admonish us in his word, *Isaiab. 1. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.* we should wash our sinpolluted conscience, Soul and Body, not with water: *1 Pet. 1. 19. but with the most Precious blood of the immaculate Lamb of God, the Lord Jesus Christ, by faith in him, which alone is able to wash: 1 John 1. 7. and cleanse us from all our sins. Revel. 1. 5.* as also by the true effect and fruit thereof. *viz. 2 Cor. 7. 10. an hearty and godly sorrow for our sins, which worketh repentance to Salvation:* that so by this means we may put away the evil of our doings from before the Eyes of the Lord, and cease to do evil, and learn to do well, and be willing and obedient to serve God, and to obey his word; and the Lord may perfect what he hath begun amongst us, and the work which he hath wrought for us, in the restitution of our Sovereign Lord the Kings Majesty unto his Royal Crown and Dignity: And as he sometimes promised his People, upon the foresaid terms & conditions; so he may also fulfil toward us, and restore our Judges or Governours and Government of this Land as at the first, and our Counsellors as at the beginning: that so our Land or Kingdom may be called the City of Righteousness, the faithful City. And again, as the Lord hath likewise promised his People in another the like place, on condition of their Repentance and obedience to his word, *Jer. 17. 24, 25, 26.* but more especially on condition of their Sanctifying of his Sabbath, and reverend regard, and diligent and careful observati-
on

on and exercise of his Religious worship and service, especially on that day; Namely, That on that condition, there shall enter into our Cities Kings and Princes sitting upon the Throne of this Kingdom, riding in Charets, and upon Horses; they and their Princes or Nobles, and the People and inhabitants of this Land, and this Kingdom shall remain for ever. And the Inhabitants of this Land shall come from all parts thereof bringing and offering spiritual sacrifices of praise and prayer in the house of God, his holy Sanctuary, or house of prayer for all his great and manifold blessings and benefits conferred on us. And as the Lord hath also further promised to this effect and purpose, *Zech. 8. 15, 16, 17, 19.* He will do well unto us in these daies, on condition that we also do well one to another, in speaking every man the truth unto his Neighbor, and in executing the judgment of truth, and peace in our gates, or seates of Justice: and for none of us to imagine any evil in his Heart against his neighbour, nor to love any false Oath, which are things the Lord doth hate: but to love the truth and peace: and then our times of mourning and fasting, shall be turned into joy and gladness, and cheerful feasting. Wherefore (to conclude all in a word) let us (at leastwise we that are here present, whatsoever others do) not only with our Mouths, but also with our hearts, and not only with our Lips, but also in our lives, and not only in prayer, but also in Practice, not only in words, but also in works) endeavour to perform those conditions, and to do what the Lord doth require of us in this kind (according as I have shewed you) and then let us be sure, whatsoever becomes of others, it shall go well with us, *Psal. 128. 4, 5, 6.* And as the Lord hath faithfully promised in his word, to all that fear him, and walk in his wayes, we shall be blessed: The Lord will bless us out of *Zion*, or from his holy hill of the Celestial *Zion*, or from Heaven its self, or out of the blessings of his holy Church and People; And we shall see the good of *Jerusalem* all the dayes of our life, and peace upon *Israel*. We shall see and enjoy the good and peace both of our Church and Land all the daies of our life. But if the iniquities or sins of others, or of the greatest part of the People of this Land, shall turne away

or

or withhold good things in general from us: yet notwithstanding we shall provide well in particular for our own parts, or for our selves, and for our own good, peace and safety, if not of Body, yet at leastwise of Soul and Body too hereafter; and shall upon those, and the like former terms and conditions. *Viz.* of Repentance, Faith and Obedience, (as I shewed you) (though we cannot enjoy any outward lasting good, or peace in this world) yet we shall be sure to enjoy that which is more worth then all: yea, infinitely better unto us, and more to be desired of us than all the world besides. *Viz.* *Rom.* 5. 1, 2, 3. Sweet inward peace, and comfort, and joy of Conscience, by our peace and reconciliation with God, through our Lord Jesus Christ, and full assurance of his Grace or favour, and exceeding joy and comfort of heart in hope of eternal life and Glory, which will rejoyce and comfort us in all the outward tribulations or troubles and sufferings of this life. Our rejoycing will be this, *Viz.* 2 *Cor.* 1. 12. The testimony of a good Conscience, That we have not by our sins, and disobedience to the word of God, or impenitent continuance therein, been any cause of any publick plague, punishment, or calamity, which God shall please at any time to lay on this Land for the wickedness of the Inhabitants thereof: And we shall even in this present life, *Philip.* 4. 7. *enjoy the peace of God which passeth all understanding,* which will keep our Hearts secure and quiet in the midst of all the troubles of this life through Christ Jesus our Lord. *Isaiah* 8. 14. And the Lord will be for a Sanctuary unto us. *Isaiah* 25. 4. and a refuge from the storm of all trouble, danger or distress. *Psal.* 91. And (as it is promised unto all the faithful) *we shall dwell under the shadow of the Almighty.* He will be our refuge, and fortress, and deliverer, and cover us from those plagues which shall fall on others, so that we need not fear them, for they shall not come nigh us; There shall no evil befall us, neither any plague come nigh our dwelling. *Isaiah* 33. 15, 16, 17. And (as the Lord hath also promised to the like purpose in his word, on condition of our behaving our selves righteously and uprightly both in word and deed.) we shall dwell on high, or securely, far above the reach or stroke of those publick plagues, judgments,

judgments and punishments which the Lord shall lay on others
 for their sins: And our defence shall be Gods most mighty pro-
 tection, as the Munitionns of rocks. Bread shall be given us, and
 our waters shall not fail, or we shall not want any thing good
 and necessary for this present life. And hereafter (which is far
 better) both our King and we shall see the King in his beauty;
 they shall behold the Land that is very far of (that is) we shall
 enjoy the most glorious and joyful vision and presence of God
 himself, The King of Kings, and Lord of Lords, in his beauty of
 holiness, and Glory, and behold and enjoy his most glorious
 Heavenly Kingdom, or Heaven its self, which is very far of, or
 remote from this world, and by infinite degrees far above it in
 Excellency and Glory. And there we shall behold and enjoy
 the City of our God the Celestial Zion, the City of our everlast-
 ing Solemnities, or joyes, and our Eyes shall see the Heavenly
 Jerusalem a quiet habitation, which shall never be removed, and
 wherein the glorious Lord will be unto us as a place of defence, or
 of refreshing & comfort, like unto large rivers or streams of water.
 And he will be our Judge, Lawgiver, and King, and will save us
 for ever. 2 Tim. 4. 8. *And then we shall receive the Crown of Righte-*
teousness laid up for us, which the Lord will give at that day to all
which love his appearing. 1 Pet. 5. 4. *a Crown of Glory that fadeth*
not away. Revel. 2. 10 *a Crown of everlasting life.* Revel. 1. 6. &
 20. 6. *and we shall be all as Kings and Priests unto God and Christ*
to Reign with him for ever, and to offer up unto him the everlasting
sacrifice of praise and thanksgiving, for all his tender mercies and
most pretious benefits and blessings; and with the whole Catholick
 Church of Christ, Heb. 12. 23. *The general assembly and Church of*
the first-born, which are written in Heaven, and with the whole
 most sweet and blessed quire of Heaven, an innumerable company
 of the blessed Angels, and Saints of God, fall down and worship
 before the Throne of God, and of the Lamb Christ Jesus, saying,
 Amen, Blessing, and glory, and wisdom, and thanksgiving, & honor,
 and Power, and might be unto our God, for ever, and ever, Amen.

ΔΕΞΕΙΣ ΤΟ ΤΕΛΟΣ ΘΩ, ΕΙΔΩ ΤΗΣ ΕΠΛΟΥ, ΩΣ ΑΝΘΡΩΠΩΣ ΔΙΔΟΝΑ. LUC 2. 14.